This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

14 DAYS
BOOK

Digitized by Google

Phil. 78

Bound
27 1906

Harvard College Library

FROM THE

CONSTANTIUS FUND

Established by Professor E. A. Sophocles of Harvard University for "the purchase of Greek and Latin books, (the ancient classics) or of Arabic books, or of books illustrating or explaining such Greek, Latin, or Arabic books." (Will, dated 1880.)

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

THE CLASSICAL JOURNAL

Digitized by Google

Digitized by Google

THE CLASSICAL JOURNAL

PUBLISHED UNDER THE AUSPICES OF THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

MANAGING EDITORS

ARTHUR FAIRBANKS GORDON J. LAING

ASSOCIATE EDITORS

ABRAM BROWN WALTER MILLER

A. G. LAIRD HENRY A. SANDERS

J. J. SCHLICHER

VOLUME I

1905–6

CHICAGO

The University of Chicago Press

Digitized by Google

1239-11

PRINTED AT
The University of Chicago Press
CHICAGO

Digitized by Google

Philol 78

The Classical Journal

PUBLISHED UNDER THE AUSPICES OF THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

MAY 2 1916
CAMBRIDGE, MASS.

Volume I DECEMBER, 1905 Number 1

Editorials

The First Meeting of the Association — **A. T. Walker**

An Experiment in the Teaching of First and Second Year Latin — **William Gardner Hale**

Notes

The Source of the Error in Livy xxi. 18. 1 — **Henry A. Sanders**

The Oracle in Herodotus v. 79 — **A. G. Laird**

Reports from the Classical Field

Book Reviews

Classical Echoes in Tennyson. Wilfred P. Mustard (W. M.) — *Latin Composition for Secondary Schools,* Benjamin L. D'Ooge (J. J. S.) — etc.

New Literature

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO AND NEW YORK

Digitized by Google

THE UNIVERSITY OF CHICAGO PRESS

THE PROGRESS OF HELLENISM IN ALEXANDER'S EMPIRE

By PROFESSOR JOHN P. MAHAFFY, of Trinity College, Dublin

CONTENTS: Xenophon, the Precursor of Hellenism; Macedonia and Greece; Egypt; Syria; General Reflections on Hellenism; Hellenistic Influences on Christianity.

160 pp., 12mo, cloth; net $1.00, postpaid $1.10

STUDIES IN CLASSICAL PHILOLOGY

VOL. I—CONTENTS: The Anticipatory Subjunctive in Greek and Latin, by William Gardner Hale; Vitruvius and the Greek Stage, by Edward Capps; The Direction of Writing on Attic Vases, by F. B. Tarbell; The Oscan-Umbrian Verb System, by C. D. Buck; The Idea of Good in Plato's Republic, by Paul Shorey.

250 pp., 8vo, boards; net $1.50, postpaid $1.64

VOL. II—CONTENTS: A Lexicographical Study of the Greek Inscriptions, by Helen M. Searles: A History of Greek Noun-Formation. I. Suffixes with -μ-. By Alfred W. Stratton.

244 pp., 8vo, boards; net $1.50, postpaid $1.65

VOL. III—CONTENTS: Papyri from Karanis, by Edgar J. Goodspeed; The Use of Repetition in Latin to Secure Emphasis, Intensity, and Distinctness of Impression, by Frank F. Abbott; Epideictic Literature, by Theodore C. Burgess

262 pp., 8vo, boards; net $1.50, postpaid $1.66

ADDRESS DEPARTMENT 40

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO OR NEW YORK

The Clark Teachers' Agency fills positions of all grades in colleges and secondary schools *by direct recommen-lation.* Send for "Our Platform" (64 pages) giving full information and five hundred estimonial letters. *Address* 604-605 Steinway Hall, 17 Van Buren Street, Chicago.

6th Year Northwestern Office, Boise, Idaho

Classical Association

OF THE

Middle West and South

W. G. MANLY, *President* Columbia, Mo.

BENJAMIN L. D'OOGE, *Secretary-Treasurer* Ypsilanti, Mich.

The Annual fee for membership in the Association ($2.00) entitles each member to receive all the issues of the CLASSICAL JOURNAL for the year and also the four issues of CLASSICAL PHILOLOGY, a journal published by the University of Chicago, and containing principally papers of investigation and research.

Those who are already members can materially help the Association by sending to the Secretary the names of all whom they think would be interested in the cause.

Digitized by Google

MAR 5 1906
Const Fund

THE CLASSICAL JOURNAL

VOLUME I DECEMBER, 1905 NUMBER 1

Editorials

THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

The movement which has resulted in the organization of the Classical Association of the Middle West and South was initiated by Professor W. G. Manly, of the University of Missouri. In a circular letter, written in November, 1904, Professor Manly pointed out the manifold advantages of an association that would bring together the classical teachers of the Middle West. His proposal was enthusiastically received, and after some months of correspondence and informal discussion the plan took definite shape. A circular, outlining the aims of the proposed association and calling a meeting in Chicago for May 5, 6, was issued by a number of representative men, and a general appeal was made to the classical teachers in the territory. The response was immediate and unprecedented. Within a few days more than six hundred sent in their names. The meeting was held, the work of organization completed, and on May 6, 1905, the Association entered upon its first year.

As Professor Manly stated in his letter, the feeling in favor of such an Association had long been growing. That in one mind at least the plan had been definitely worked out is shown by an article in the *Educational Review* VIII (1894), pp. 25–42. The writer is Professor Francis W. Kelsey, of the University of Michigan. Few men have a more catholic understanding of the special difficulties which beset the classical teacher than Professor Kelsey, and in this article, which is entitled "Latin in the High School," he sketches

Digitized by Google

the situation with a sure hand. After his analysis of prevailing conditions come two definite proposals: (1) the organization of classical conferences, the programmes of which should consist partly of pedagogical and partly of investigative papers; and (2) the foundation of a journal which should be devoted mainly to the interests of high-school teachers. The fact that Professor Kelsey, on the one hand, and Professor Manly and his associates, on the other, in independent study of the question, arrived at practically the same conclusions is strong evidence that those conclusions are sound.

The lists in the office of the *Journal* show that there are more than 7,000 classical teachers in the territory of the Association. That these thousands of workers should agree in all the articles of their educational creed is not for a moment to be expected. Nor is it to be desired. There are divers means of pedagogical salvation, and it is not the purpose of the new Association to convert the stimulus that comes from frank discussion into so much friction for the wearing away of individualism. Within certain limits every teacher does his best work when following the lines that he has himself laid down. But limits, none the less, exist, and it is manifest that such a presentation of the different aspects of classical study as is provided for in the plans for the programmes of the annual meetings can not fail to have a broadening and liberalizing effect.

Yet, however our interests may vary in detail, however different our methods of teaching may be, upon one thing we are all agreed—that the Greek and Latin classics are one of the best instruments for mental training; that they form an admirable introduction to the study of literature; that they contribute largely to the framing of the student's historical perspective; that translation from Greek and Latin into English, and from English into Greek and Latin, is an agency of unique efficiency for inducing accuracy and precision in thinking and speaking; in a word, that classical studies are, in the highest sense of the terms, practical and utilitarian. Nor could there be a more opportune time than the present for stating and making good our claim. For more than a decade the aims of classical study have been misunderstood and misrepresented. Latin and Greek courses have been forced within ever narrowing limits. The cry of "impractical" has been raised, and various substitutes for the

Digitized by Google

classics have been offered. In some cases the subjects substituted have been excellent in themselves, but have not been appropriate for secondary work; in others a crass pseudo-utilitarian philistinism has ruled the schools; while elsewhere the fads and fancies of misty pedagogical theorists have usurped the precious hours, which, under any rational system of education, would be given to the training of the mind. Children who have been sent to school to work have been taught to play. But there are signs that these things are passing. The cruder output of the schools under the new curriculum has not met with the approbation either of business men or of college professors. The high-school graduate is found to have mussed many subjects but to have mastered none, and there has been a reaction in favor of the stricter discipline of the classical courses. In more than one school Greek has come into its own. What has been done in these schools can be done in others, and the difficulty of the task will be enormously decreased if the efforts of individuals are supported by the influence of an Association which, its founders hope, will include every efficient teacher of the classics in the twenty-three central states.

THE CLASSICAL JOURNAL

That the Association must have a journal in order to make it generally effective was evident from the start to those who had studied the situation. Inasmuch as attendance at the meetings can never include a large proportion of the classical teachers in so wide a territory, it is impossible for any organization to stimulate the interest of the teacher, to suggest to him higher ideals, or in any way to help him to make the teaching of Latin and Greek more effective, except through the medium of some publication. The nature of a journal which will carry out the aims of our Association must be determined in large measure by experience. But although no elaborate programme is desirable or possible, the general purpose of the *Classical Journal* can be very simply stated. It is to be a journal for the teacher, both the secondary-school man and the college professor. It will not neglect the practical problems which arise daily in the work of the classroom. Yet it is the belief of the editors that we teachers of the classics in every grade need something more and better than a knowledge of method. To keep in touch with that

Digitized by Google

research which is constantly throwing new light even on the Latin and Greek classics; to keep the mind alert in work that has so often proved a dry routine; to become more familiar both with the material environment of classical authors and with the social and intellectual influences under which they wrote; to bring the truth and beauty of that past into the life of today—a journal which will help the classical teacher in such aims as these would make the Association a real and vital force.

The general plan with which the *Journal* starts is illustrated by its initial number. For the one or two main articles the editors will seek material that is both scholarly and readable, material that will interest every earnest teacher and stimulate him to his best activity. With this end in view, the subjects will not be limited to grammatical questions or the criticism of a few authors; classical archaeology, ancient history, public and private life, the art of Greece and Rome, will not be outside the sphere proposed. The "Notes and Discussions" will offer to many of our readers an opportunity to help in making the *Journal* effective. Classroom work yields suggestions, even in the case of Caesar and Xenophon, which may deserve general consideration. Nor is there anything more useful than the candid discussion of new theories. The purpose of the "Reports" is more fully stated, under that heading. The practical end of the *Journal* should be most clearly evident in the "Book Reviews." A prompt and careful review of both textbooks and works of investigation is most helpful to the teacher, yet it is only in the larger colleges and universities that the classical student has had access to any reviews of the literature connected with his work.

The success of the *Journal*, most of all its success in presenting early and satisfactory book reviews, depends on the hearty co-operation of classical students. The response to the requests of the editors at the start has been most encouraging. But while the *Journal* depends on such co-operation, every reader should remember that the editors are themselves responsible only for such selection of material as seems to them best adapted for the ends proposed. Articles, the notes and discussions, and book reviews will be signed, in order that the writer may feel free to express his opinions, and the reader may know whose opinion he is getting.

Digitized by Google

THE FIRST MEETING OF THE ASSOCIATION

By A. T. Walker
University of Kansas

As one entered the reading-room of the Reynolds Club on the morning of May 5, it was evident at once that the meeting was a success, for it had drawn in large numbers from all the classes which the organizers had hoped to interest. University men, college men, normal-school men, and secondary teachers had all responded to the invitation. The total attendance was about two hundred. Representatives of the secondary schools were probably the most numerous, and certainly the most welcome; for the prime purpose of the movement was to bring together teachers of every step in the student's progress from the beginners' book to the doctor's degree, and to promote the feeling of interdependence among them all. Without the secondary teachers, then, the meeting would have been a failure.

The programme of papers reflected as well as possible the purpose of the organizers, which was to cover the whole field of classical study. Such papers as "Latin Composition in Secondary Schools," by Professor D'Ooge, and "An Experiment in the Teaching of First- and Second-Year Latin," by Professor Hale, were addressed to the secondary teachers. But the programme committee had felt, no doubt wisely, that the secondary teachers as well as the college men would be less interested in papers discussing topics which belonged exclusively to the secondary schools than in those which indicated the progress of investigation in various fields of classical study. Literary criticism, syntactical investigation, archaeology, and history were thus represented in the programme. The conscientious listener who sat through all the papers, as most of us did, was impressed anew with the many-sidedness of what we call classical study, and with the opportunity of every man, whatever his tastes, to find a congenial field for work in it. Still more was he impressed with the need for this Association and for its *Journal*, to furnish a common bond between the varied interests and to emphasize the essential unity of them all.

There was necessarily much work to be done in perfecting a per-

Digitized by Google

manent organization. This work was done efficiently and without friction by several committees, whose action was ratified by the Association. The details of the constitution and of the business transacted have been presented to most readers of the *Classical Journal* by Professor D'Ooge in his printed report of the meeting. The constitution provides for a President, twenty-three Vice-Presidents (one for each state), and a Secretary-Treasurer. The business of the Association is intrusted to an Executive Committee of seven. The Association secured for itself during its first and critical year a President of proved energy and devotion by electing Professor W. G. Manly. The other most important office, and the one which should remain in the same hands from year to year, was filled by the election of Professor B. L. D'Ooge as Secretary-Treasurer. The Association voted to hold its next meeting in St. Louis on the first Friday and Saturday of May, 1906. By far the most important business transacted by the Association was the founding of the *Classical Journal*, the hopes and aims of which are sufficiently discussed in this, its initial number.

It is no disparagement of the papers presented to say that the most valuable feature of this meeting, as of all similar meetings, lay in the opportunities for personal association with one another. Since most of the papers will be published, they can be read by those who did not hear them. But there is no substitute for personal contact with the men and women who are doing a common work. The committee of arrangements had done all that was possible to secure this by providing a reception on Friday evening, followed by a smoker for the men. The Reynolds Club rooms and the building of the Quadrangle Club, both of which were put at the disposal of the Association, in themselves invited to informality and good-fellowship. Before and after the sessions, and during the lunch hours, there seemed to be an incessant informal reception. If anyone failed to meet the persons he wished to meet, it must certainly have been his own fault.

After all, no one can set down in cold type the good it has done him to attend such a meeting. One may have gone to it with the feeling that the whole thing was an experiment, and that he might be wasting both time and money. No one can well have left without a feeling of inspiration and the certainty that the Association was no longer an experiment.

Digitized by Google

AN EXPERIMENT IN THE TEACHING OF FIRST AND SECOND YEAR LATIN

By William Gardner Hale
University of Chicago

The narrow limits of space at my command will oblige me to speak with the greatest brevity. I shall also be forced wholly to omit much that I should like to say. It is impossible to describe two years of work in a dozen pages.

The experiment of which I am to speak came about in the following way. I have always regarded school and college work in any given subject as forming merely two stages in one and the same continuous journey. Complete success, it was clear, could come only from a community of interest and aim on the part of the directors of both. It therefore behooved each side to learn as much as possible about the work of the other. I have endeavored to do this, for my own part, by frequently visiting schools; and, when I have been asked to take the class, as has often happened, I have most readily done so,—and never without learning something from the experience.

On the other hand, I have felt that, unless the work of the college professor were based upon nothing sound, *he* also might have helpful suggestions to make about the first stage of the common journey. I therefore, soon after the beginning of my work at Cornell, taught a section of freshmen, in the presence of as many advanced college and graduate students as chose regularly to come. Freshmen in the autumn are simply high-school students, with the knowledge which they had in June, minus what they have forgotten in the summer. The juncture was therefore an absolutely close one. Now I found that these young people could not only learn what I wanted to teach them, but could actually learn to do certain things, e. g., to understand Latin at hearing, better than the graduate-student members of the class. They were easier material to mold, because they were caught younger. I very soon became convinced that the younger they were caught the better, and that the teachers who were most

Digitized by Google

likely to make Latinists or mar them were the first-year teachers,—with the second-year teachers not far behind. I also came very soon to see that all that my graduate students and I could accomplish for sound theory in the seminary could be assimilated by my freshmen.

Later, at Cornell and in Chicago, I gave training courses to undergraduates and graduates who intended to become teachers. In these courses I set forth my theories. But it was only the imaginary young person that the class and I were teaching. I wanted to have the actual young person before us. Accordingly it was arranged, with the warm approval of the President of my university and of Professors Dewey and Owen as representing pedagogy and the projected University High School, that, when the university should possess a suitable building, I should combine theory and practice by teaching a class of beginners in the presence of a teachers' training class. The time came with the opening of our University High School Building two years ago. I carried a class of beginners through their first year. At the end of that period, I found that I could not bear to stop, but was constrained to go on with my beginners for one year more, in order that I might learn how far the work of the first year had really been a preparation for the work of the second, and that I might see how to make it so at points where it should prove not to have been. I have thus covered the first two years of high-school work. It has been a pleasure to me in the past that I have from time to time been asked to take part in the yearly meetings of the Michigan Schoolmasters, and have been told that I might regard myself as an honorary member of that body. I have done better now. I have been, for two years, a genuine Illinois schoolmaster.

But I should be sorry if you were to fancy me to think that I had been doing nothing but teaching during these two years. I have been doing a great deal of learning. And, though I had at the outset an abundant sympathy with the teachers of the schools in the difficulties which they had to solve, my sympathy is at least more intelligent now, because I know these difficulties at first hand. They are mainly two. The first comes from the rising tide of non-studious interests in school life, and the general relaxation of the older ideas of discipline and independent effort. I have experienced in my own person the fact that the teacher must largely supply the necessary

Digitized by Google

energy to his pupils, and that, in Quintilian's words, "while his strictness should not go so far as to become forbidding, his good nature must stop short of ineffectiveness": *Non austeritas eius tristis, non dissoluta sit comitas.* If I have anywhere failed to reach what I aimed at, it is here. The second difficulty comes from the relatively enormous reduction of the daily period from fifty-five actual minutes to forty, or a ratio of 11 to 8—a reduction which, on the basis of thirty-four weeks in the year, amounts to a cutting out of a little over nine and one-half weeks, or two full months and a quarter. The teacher certainly has his hands full in the shrunken year! On the other hand, I have not found the average young student to be lacking in intelligence, or in interest in the things that called for its exercise. On this point, the creed which I have always held has come through trial unshaken.

The beginner's book which I used in the first year was an unpublished one of my own, first built up, day by day, in the process of teaching one of my own children. In mimeographed form, the sheets had been used in several schools, in this city and elsewhere, and had passed through several editions, with a complete rewriting each time. It was now in its fourth revision.—This book contained its own grammar, woven into the lessons.

It is obvious that I can not describe the work of the first year, unless I am to omit all description of the work of the second year. Let me only say, then, that I taught freely what I believed, and that my young people seemed to have no difficulty in understanding it. It is the teacher, not the beginner, who finds trouble in adopting new points of view. The teacher has something to change; the beginner has nothing. I aimed at associating forces with forms, and at so modeling my sentences that these forces should inevitably be felt by the student. This meant *context.* Thus the Imperfect, when first used, had an accompanying adverb of past time with it, and a contrasting Present ("*recently* you were doing so and so; *now* you are doing thus and thus"). Our beginner's books sin terribly in this regard, giving us Latin that does not mean what it is intended to mean (like *vulnerabat,* "was wounding," in a sentence intended to mean "the soldier wounded his enemy with a sharp stone," and English which, since the Perfect has not yet been reached, has to be trans-

Digitized by Google

lated by an impossible Imperfect (like "he chased away the wolf and saved the children," which has to be translated by Latin that means "he was chasing away the wolf and was saving the children").[1] I endeavored also to make the Latin exercises consist, as far as possible, of connected material, and, as early as possible, to begin a connected story, associating it with school-boy experiences and amusements, while using the vocabulary of Caesar. And throughout I tried to present constructions as *the expressions of ideas*,—ideas which we are ourselves constantly expressing in our daily lives, and by ways which are in remarkable degree parallel to the Roman ways.

We can not avoid the teaching of syntax. As to the question whether we should desire to avoid it, I must permit myself a word. We who teach languages, and especially we who teach the older languages, have a great advantage, which we at present hold in much too timorous a fashion. That which it belongs to us to profess is not only a literature, but a noble and beautiful observational science, for which any recitation-room affords a laboratory, and any text we are reading a body of apparatus of considerable compass. And again, that which it belongs to us to profess is not only a science, but a noble and beautiful literature, which is deeply woven into the world's consciousness, or subconsciousness. A noble science and a noble art! There is nothing else in the whole range of human study that offers such a combination. But we timidly urge the claims of literature alone, leaving the very name of science to our bolder brothers over the way, who write magazine articles to set forth the value of their subjects as against ours, on the ground that the study of language teaches only appreciation, while the study of the natural sciences teaches sound habits of thinking, and sound conceptions of the world as it is. Latin and Greek will never be able to defend themselves successfully until their full claims are boldly stated. But these claims *can not* be stated, as things are today, because there exists an extraordinary intellectual stagnation as regards the scientific side of our work. We *have* no science. With a few weeks of study, any worker in natural science who should also have the gift of linguistic discernment could riddle our syntactical systems through and through. Our grammars and textbooks are full of a sort of

[1] These are actual examples from two beginner's books.

Digitized by Google

dexterous manipulation, which takes the place of thinking. We have not tests for anything, or even the idea that such things are possible. Ask a working chemist to determine whether a given well-known chemical substance is present in a given mass submitted to him, and he can do so by a definite test or series of tests. Ask us to determine by a definite test whether a given Subjunctive clause is of a certain kind, and we should in general not even know what was meant. And so our grammars are full of impossibilities, and our textbooks are full of notes which a child of fourteen, in whom the scientific sense has once been awakened, can easily refute from the material which the same text affords him. I am not speaking at random, but out of my own experience. And if I am speaking plainly, it is because I wish to have said my say before the great silence falls. We of the classical side of education are not to succeed by science alone, but we are not to succeed without it. And today we *have* no science, and only the exceptional man has even any curiosity. Fifty and seventy-five years ago, with methods woefully wrong, there existed an eager desire to understand, and a conviction that understanding was possible. Today, after right methods have begun to be reached, we are satisfied with anything that will enable us to go through the forms of explanation, and dislike nothing so much as to have our intellectual repose disturbed.

These are strong words which I have used about grammars, textbooks, and children. I owe you proof for my assertions. Two examples must suffice.

In Caes. *B. G.* ii. 27, the following occurs:

> Horum adventu tanta rerum commutatio est facta ut nostri, etiam qui procubuissent, scutis innixi proelium redintegrarent . . . . At hostes etiam in extrema spe salutis tantam virtutem praestiterunt ut, cum primi eorum cecidissent, proximi iacentibus insisterent atque ex eorum corporibus pugnarent, his deiectis et coacervatis corporibus, qui superessent ut ex tumulo tela in nostros coicerent . . . .

The five editions of Caesar in common use treat the mood of *qui procubuissent* as follows: Allen and Greenough call it a "Subjunctive of characteristic," and refer to the sections for this construction in the various grammars. Westcott's edition does the same. Kelsey's does not name the construction, but refers to the

Digitized by Google

sections for the "Subjunctive of characteristic." Towle and Jenks do the same. Harkness and Forbes say nothing of the construction. For *qui superessent* below (evidently a similar clause) Allen and Greenough say "characteristic clause." Kelsey asks: "Why Subjunctive?" The other editions have no notes.

Now when, with my little people, I came to this place, I asked one of them what kind of a clause *qui procubuissent* was. She answered "a determinative clause"—a phrase which in my nomenclature means a clause having the same office as a determinative (demonstrative) pronoun—a clause telling *who*, *what*, etc., is meant—a *defining* clause. I said, "the notes say it is a clause of characteristic." The young girl answered "it is a determinative clause. It simply tells whom Caesar means." "Why, then," I asked, "is it in the Subjunctive?" "By attraction," she answered. "What about *qui superessent?*" I asked. "The same," she answered. "Here," said I, "is a clear difference of opinion. Let us see if you can find any evidence in the Latin of your next lesson."

The next day we read, at the beginning of the next paragraph (28), the sentence:

Hoc proelio facto, ... maiores natu . . . . omnium qui supererant consensu legatos ad Caesarem miserunt seque ei dediderunt.

When the whole section had been finished, I asked if anyone had found any evidence upon our question, and was told that *qui supererant* was in itself just like *qui superessent;* and that the mood of the latter (and likewise of *qui procubuissent*) must therefore be due to some influence from outside,—which was quite true. The young students were right, the makers of the books,—some of them also writers of grammars,—were wrong. And the same evidence (the whole business lying within a space of twenty lines) was open to the older people as to the children! Could any better proof be wanted that we have not yet, in the field of Latin syntax, reached a science?

Another example will show how, in the study of the cases, one may deal with syntax as an observational science. The instructive appendix at the end of the Towle and Jenks Caesar tells us, at §86, that "An Ablative translated *in accordance with* is classed by Gildersleeve and Allen and Greenough as specification, by Bennett and West

Digitized by Google

as manner, by Harkness as cause." The illustration given is *moribus suis*, *B. G.* i. 4. Now Latin syntactical science can hardly have advanced very far if five grammars give three entirely different explanations for the same construction. Let us see if the matter is really so hopeless.

Moribus suis does not betray anything about the classification of the usage. We must then wait for further light. In i. 8 we come upon *more et exemplo populi Romani*, evidently of similar nature. Again no light. In i. 50 we come upon the similar *instituto suo*. Still no light. But in i. 52 we find *ex consuetudine*, for which the teacher may now point out the parallel *consuetudine sua*, *without* preposition, in ii. 19. Here there is light. The preposition, which is a separative one, clearly shows that the Ablative expresses the general habit *from which* the individual act mentioned proceeds. The construction is exactly like that which is seen in our occasional phrase "proceeding from." The teacher may now reinforce the lesson in two ways. He may say that, except with a few fixed phrases, like *consuetudine*, *more* or *moribus*, *exemplo*, *instituto*, a separative preposition is *always* used, in prose, to express the idea of "in accordance with," as in Cicero's *ex senatus decreto*, *Cat.* i. 2. 4. And he may also say that the *poets*, loving, for the sake of variety, to put in prepositions where they are not used in prose (just as much as to do the opposite where prose requires them), are much given to using *de* and *ex* with *more*, as in Virgil's *de more*, *Aen.* i. 318, and *ex more*, *Aen.* v. 244; that, indeed, Virgil actually uses this word more frequently *with* the preposition than without it. It would seem then, that the construction is an easy one, which a first-year student, even, could be brought to put into the right place and relation for himself; and it would seem, too, that no one of the three explanations given by the five grammars was the right one.

Let me, now, since I can of course deal with but a small part of the actual handling of the work, confine myself to one class of constructions; and, inasmuch as the Subjunctive is generally found to present more difficulty than anything else, let this be the field selected.

Throughout the year I felt, for *all* Latin constructions, cases as well as moods, the need of a chart. I wanted something which should constantly bring before the eyes of my students the whole

Digitized by Google

mass of syntactical apparatus, arranged according to their relations. This led in time to my drawing up, as a substitute for a part of what I desired, a sheet on which all the common Subjunctives were given, arranged by families, with the dependent constructions opposite the independent ones from which they were descended. Each student was furnished with a copy, which he folded and kept in his Caesar. I reproduce the sheet here, on a scale necessarily too small for easy reading.

The names used for the various constructions are meant to be working descriptions,—condensed, but exact and complete. Thus the student, in saying that a given clause is a volitive substantive clause, has in effect said that it expresses an act as *wanted*, and that it stands in the relation of subject or object to the verb on which it depends. In two words he has described both the *feeling* and the *function* of the clause.

Instead of the phrase "clause of characteristic," I have used the phrase "descriptive clause." The clause thus named is simply a complex adjective; and the office of the ordinary adjective is to *describe*. We *simplify* terminology and bring to consciousness the common value of several constructions, if we say descriptive adjective, descriptive Genitive and Ablative, descriptive *qui*-clause, and descriptive *cum*-clause of situation (*not* descriptive adjective, Genitive and Ablative of quality, clause of characteristic, and descriptive *cum*-clause, with three different names for one and the same power).

A few words of justification for the classifications made are necessary.

The word "potential" is used in the sense of "expressing possibility or capacity." The phrase "ideal certainty" means "expressing what is recognized *in the mind* as a certainty in a given case, though not an actuality." The Subjunctive conclusion is an example. The term "conclusion with condition omitted," commonly used of such a Subjunctive when standing alone, does not reach the essential feeling of the mood, and is also inexact, since it is just as appropriate for a great many Indicatives. The name "Subjunctive of natural likelihood" belongs to a construction which, while not forcing itself upon the attention in the high-school Latin texts, is common in the Latin of daily life, as the corresponding idiom (auxiliary "should"

Digitized by Google

Digitized by Google

The exhibit refers as follows to High School texts: The two constructions in square brackets happen not to occur. Unmarked

CONSTRUCTIONS FROM SIMPLE (SINGLE) FORCES INHERITED FROM THE PARENT SPEECH

FROM THE SUBJUNCTIVE OF THE PARENT SPEECH

INDEPENDENT	DEPENDENT
Volitive Subjunctive. Negative nē.[1] 500–505.[2]	
Proposals, Suggestions, or Exhortations. 501, 2. *† Commands or Prohibitions. 501, 3.	Clauses of Plan or Purpose. Connective qui, quō, ut, or nē. 502, 2. Volitive Substantive Clauses: a) After[3] verbs[4] of Will or Endeavor. Connective (ut)[5] or nē. 502, 3, a. b) After verbs of Hindrance, Prevention or Check. Connective nē, quōminus, or quin.[6] 502, 3, b. c) With est and an Adjective, or a verb or phrase of similar force. Connective (ut) or nē. 502, 3, c. Clauses of Fear or Anxiety. Connectives nē, *that*, and ut (less frequently nē nōn), *that not*. 502, 4.
*† Questions of Deliberation, Perplexity, or Inquiry for Instructions. Negative nōn.[1] 503. *† Exclamations of Surprise or Indignation. Negative nōn. 503.	Dependent Questions of Deliberation, Perplexity, or Inquiry for Instructions. 503
	*Generalizing Clauses in 2d Singular Indefinite. Negative nōn. 504, 2. Clauses of Imaginative Comparison, with connectives meaning *as if*. 504, 3.
Anticipatory Subjunctive. Negative nōn. 506–509.	
(*Had disappeared from Independent Sentences before the times of the literature, being driven out by the Future Indicative*)	†Anticipatory Descriptive Clauses. 507, 1. Substantive Clauses of Anticipation: a) With ut after verbs of Expecting. 507, 2, a. b) With quin after verbs of Doubt, if these are *negatived*. 507, 2, b. Indirect Questions of Anticipation, after verbs of Expecting, Knowing, Fearing, etc. 507, 3. Clauses of Anticipation with connectives meaning *before* (antequam, priusquam, etc.). 507, 4. Clauses of Anticipation with connectives meaning *until* (dum, dōnec, and quoad). 507, 5. *All* Dependent Clauses expressing Futurity to the *Past* (Past-Future Clauses). 508, 509. *In other Dependent Clauses the Anticipatory Subjunctive has been driven out by the Future Indicative.*

FROM THE OPTATIVE OF THE PARENT SPEECH

Optative Subjunctive. Negative nē.[1] 510, 511.	
*† Wishes. Often introduced by utinam. Negative nē, but with utinam sometimes nōn. 511	*† Substantive Clauses of Wish, after verbs of Wishing, Desiring, etc. Connective ut or nē. 511, 2.
Subjunctive of Obligation or Propriety. Negative nē or nōn. 512, 513.	
*† Independent Statements and Questions of Obligation or Propriety. Negative nē or nōn[1] for Statements, nōn for Questions. 513, 1.	Indirect Questions of Obligation or Propriety, with connectives meaning *why*. Negative nōn. 513, 1. Relative Clauses of Obligation or Propriety, with connectives meaning *why* or *that*. Negative nōn. 513, 2. *† Relative Clauses and ut-Clauses after words meaning *worthy*, *fit*, etc. 513, 3, 4. *† Substantive Clauses of Obligation or Propriety. Positive without connective,[7] negative with nē or quin. 513, 5
Subjunctive of Natural Likelihood. Negative nōn. 514, 515.	
*Statements and Questions of Natural Likelihood. 515, 1	*Relative Clauses and ut-Clauses of Natural Likelihood 515, 2. *Substantive ut-Clauses of Natural Likelihood. 515, 3.
Potential Subjunctive. Negative nōn. 516, 517.	
*† Statements and Questions of Possibility or Capacity, 517, 1; but only: Where a negative is implied; or In the Second Singular Indefinite; or With quis, aliquis, vix, facile, or forsitan.	Indirect Questions of Possibility or Capacity, corresponding to 517, 1. Potential Relative Clauses, after verbs expressing or implying Existence or Non-Existence. 517, 2. *Potential Substantive Clauses with ut, after fieri potest. 517, 3.
Subjunctive of Ideal Certainty. Negative nōn. 518, 519.	
Statements and Questions of Ideal Certainty, 519, 1; including: *† Softened Statements. 519, 1, b. Subjunctive Conclusions, namely, Less Vivid Future; Pres. or Perf. Subj. 580. Contrary to Fact; Imperf. or Past Perf. Subj. 581.	Indirect Questions of Ideal Certainty. 519, 1. *† Descriptive Clauses of Ideal Certainty. 519, 2. *Clauses of Ideally Certain Result, with ut or ut nōn. 519, 3. Substantive Clauses of Ideal Certainty: [a) After verbs of Bringing About or Existence, with ut or ut nōn. 519, 4, a.] *b) After verbs of Doubt or Ignorance, with quin. 519, 4, b.

[1] Nē is the negative for the Volitive and Optative Subjunctives, nōn for all others. But in certain constructions the negative changes from nē to nōn through the weakening or change of an original force. See 461, 2.—Nōn is the negative for *Questions* of any kind.

[2] Numbers attached to constructions refer to the Hale-Buck grammar.

[3] "After" is to be taken as meaning "depending upon."

Digitized by Google

ons occur in Caesar, constructions marked with an asterisk in Cicero but not in Caesar, with a dagger in Virgil but not in Caesar.

SPECIAL LATIN CONSTRUCTIONS, OF COMPOSITE ORIGIN, OR OF ENTIRELY NEW GROWTH

INDEPENDENT | DEPENDENT

CONSTRUCTIONS OF COMPOSITE ORIGIN

Subjunctive of Actuality (Fact) in "Consecutive" Clauses. Negative nōn. 520–526

1. Descriptive Clauses of Actuality (Fact), with Relative of any kind (qui or quin, cum, ubi, unde, etc.). 521, 1.
   Out of these (simply descriptive) clauses grew the following kinds, with qui and cum:
   - With qui: [Restrictive Relative Clauses. 522.] Causal or Adversative qui-Clauses. 523
   - With cum: a) Descriptive cum-Clauses of Situation. Especially frequent in Narration. 524.
     b) Descriptive cum-Clauses of Situation, with additional Causal or Adversative idea. 525.
     c) (Purely) Causal or Adversative cum-Clauses. 526.
2. Clauses of Actual Result (Fact); with ut, ut nōn, or quin 521, 2.
3. Substantive Clauses of Actuality (Fact):
   a) After verbs of Bringing About or Existence, with ut or ut nōn. 521, 3, a.
   b) After expressions of Doubt or Ignorance, with quin. 521, 3, b.

Subjunctive in Conditions. Negative nōn. 573–582.

Less Vivid Future, Pres. or Perf. Subj. 580.

Contrary to Fact; Imperf. or Past Perf. Subj. 581.

(For Subjunctive Conclusions, see Subjunctive of Ideal Certainty, in the column of independent constructions.)

Subjunctive of Proviso. Negative nē. 529.

Clauses of Proviso. Connectives modo, dum, and dummodo. 529.

Subjunctive of Request or Entreaty. Negative nē. 530.

†Subjunctive of Request, Entreaty, or Prayer, 530, 1.

Substantive Clauses of Request, Entreaty, or Prayer. Connective (ut) or nē. 530, 2.

Subjunctive of Consent or Indifference. Negative nē. 531, 532.

*†Independent Subjunctive of Consent. 531.

*†Concessions of Indifference. 532.

Substantive Clauses of Consent. Connective (ut) or nē. 531, 2.

Dependent Concessions of Indifference Connective quamvis, quamlibet, or ut. 532, 2

CONSTRUCTIONS ARISING FROM OTHERS BY ANALOGY AND EXTENSION

Subjunctive of Indirect Discourse. 533–538.

a) Indirect Commands and Prohibitions, representing Independent Imperatives or Volitive Subjunctives of the Direct Discourse. Negative nē. 538.

b) Indirect Questions of Fact, representing Independent Indicative Questions of the Direct Discourse. Negative nōn. 537

c) Subordinate Clauses in Indirect Discourse representing Dependent Indicative Clauses of any kind in Direct Discourse. Negative nōn 535, 1, 536 — From one type of these are developed the
   - Subjunctive of Quoted Reason, with words meaning *because*. 535, 2, a.
   - Subjunctive of Rejected Reason, with words meaning *not that* 535, 2, b.

Verbs which would be in the Subjunctive in Direct Discourse will of course be in the Subjunctive in Indirect Discourse as well.

Subjunctive by Attraction. 539.

Subjunctive by Attraction, in Clauses of any kind, depending upon a Subjunctive or Infinitive. Negative nōn. 539

Subjunctive of Repeated Action. 540.

Subjunctive of Repeated Action (earliest examples mostly with cum) Negative nōn. 540.

*General Statement of Fact, in 2d Singular Indefinite. Negative nōn. 542.

* "Verbs" is to be taken as meaning "verbs or other expressions."
† Brackets mean that the ut is purely *formal*, and may be used or not, as the speaker chooses.
* In dependent clauses of any kind, quin is employed only *after a negative*, expressed or implied.
† But ut is used after moreō and moror.

Digitized by Google

Digitized by Google

or "ought") is in English. Compare *qui sciam?* Ter. *And.* 791, with "how should I know?" and *quare desinat esse macer?* Catull. 89. 4, with "why should he cease to be lean?" = "naturally he would continue to be lean." And even in the high-school texts, beside two unmistakable cases in *Mil.* 13. 35, many examples lie in the neutral field which belongs equally to natural likelihood, possibility, and ideal certainty. Thus *quis crederet* in Verg. *Aen.* iii. 186 suggests all three forces, "no one would have been likely at that time to believe," "no one could then have believed," and "no one would then have believed."

The ideas expressed by the names of the leading families,—will, anticipation, wish, obligation or propriety, natural likelihood, possibility, ideal certainty,—are perfectly familiar, and, with the idea of fact, form the backbone of what we have to say in our daily speech. Indeed, if for Latin we add the Subjunctive of fact in consecutive clauses, in indirect discourse, and by attraction, we could for a time get on very well with these general forces alone, and perhaps in the long run clarify things by this simple form of beginning. As for the classification itself, it is surely destined for ultimate general acceptance. Our grammars are already passing over to it, one taking up one point and another another, here obviously, there in substance under a different phraseology.

All the possible evidence with regard to the syntax of a given construction in a given language may conveniently be thought of as falling under two heads: (1) evidence within the language to which it belongs; (2) evidence outside of the language to which it belongs, that is, evidence afforded by another language, or other languages, of the same family. These two kinds of evidence will generally (not quite always) be found to confirm each other. The first, when it exists, is of course surer; but the confirmation given by the second, where the two agree, lends great weight to the conclusion; and the second sometimes makes a highly probable suggestion where the first is lacking.

Now the case called the Latin Ablative (to take an example) presented great difficulty a hundred years ago, after more than two thousand years of study. It seems to us today that it ought to have been easy to see that it could not be historically a single case, since it

Digitized by Google

conveyed ideas so different as those expressed by our English prepositions *from*, *with*, and *in*. Indeed it surely *was* possible, by the comparison of constructions with prepositions and corresponding constructions without them, to reach the sure conclusion that the case possessed separative (*from*, etc.), sociative (*with*), and locative (*in*, *upon*, etc.) powers. But in point of fact the solution did not come in this way, but from the comparison of the Latin Ablative forms and uses with the forms and uses of Sanskrit and Avestan, which possessed eight different cases where Latin had but six. It came to be seen that the parent speech had eight cases, and that Latin, inheriting these, mixed what had formerly been three distinct cases, the Ablative, the Sociative, and the Locative. This was not fully understood until 1846. Nobody would now wish to go back to the times of ignorance, dispensing with the results of comparative study.

But the case is precisely similar with the Latin Subjunctive. It can be proved to be a composite mood (just as the Ablative is a composite case), being made up of remains of a Subjunctive and an Optative, possessed by the parent speech, and inherited by the ancestors of the Romans. The forces of the Latin Subjunctive can be made out from Latin alone, by the necessities of meanings in given contexts, or by the parallelism of meanings in constructions of differing form. To illustrate: It is impossible to treat fairly the ordinary Subjunctive examples with *priusquam*, "before," or *dum*, "until," without recognizing that the mood conveys (like the occasional English *shall* with *before* or *until*) the idea of expectation, anticipation, or whatever we may choose to call it. But immensely strong confirmation is brought to this view when we look at Greek, Sanskrit, Avestan, and Old Persian uses, and find that they, in the earliest remains, have even an *independent* use of the Subjunctive in the sense of a mere future,—a sense of expectation or anticipation. Again, we can surely, on the strength of Latin alone, assign the Subjunctive in *omnibus frugibus amissis, domi nihil erat quo famem tolerarent*, *B. G.* i. 27, to the Potential Subjunctive ("nothing with which they could . . . . "), and not, as the editions of Allen and Greenough, Kelsey, Wescott, Harkness and Forbes, and Towle and Jenks do, to purpose or characteristic. For the very common type of construction seen in *B. G.* iv. 29, *neque enim naves erant aliae*

Digitized by Google

quibus reportari possent, "for there were no ships left by which they could be taken back," obviously corresponds in meaning; and this contains a form of the verb *possum*, which unquestionably conveys, in *itself*, the potential idea. But this conclusion is strongly confirmed when one finds that Greek, Sanskrit, Avestan, and Old Persian have clear independent potential uses of the *Optative* Mood, and also dependent constructions (of the Optative) exactly corresponding to the one in *nihil erat quo . . . . tolerarent*, as in *Od.* iv. 559,

> οὐ γὰρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
> οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης,

"for he has no ships fitted with oars and no crews, that could bear him over the broad ocean-ridges." Or, once more, one could surely make out from Latin alone the existence of a Subjunctive of obligation, propriety, or reasonableness, by the parallelism of sentences in such examples as *quid facere debuisti? Frumentum ne emisses*, Cic. *Verr.* 3. 84. 195, where the second sentence answers the first; or *non triumphum impedire debuit . . . . sed postero die . . . . nomen deferret*, Liv. xlv. 37, where *debuit* and *deferret* are balanced against each other. And one could see the same force in the dependent *quare timeret* in the sentence *sed eo deceptum quod neque commissum a se intellegeret quare timeret, neque sine causa timendum putaret*, *B. G.* i. 14, by comparing *quare timeret* with *timendum* ("ought not to fear on account of anything that he had done, and ought not to fear without any reason at all"). And, if one were still in doubt, one could not hesitate after seeing the beautifully illustrative phraseology in Livy xi. 43. 12, *quid est cur illi vobis comparandi sint*, "What reason is there why they should be compared to you," for which the ordinary form would be *quid est cur vobis comparentur*. But the conclusion is strongly confirmed when one sees that Greek has a freely-used construction (not yet recognized as such in our grammars and grammatical treatises), in which the Optative clearly conveys the idea of obligation, propriety, or reasonableness, as in

> Τί δῆτ' ἄν, ὦ γύναι, σκοποῖτό τις
> τὴν Πυθόμαντιν ἑστίαν; Soph. O. T. 964.

"Why, indeed, my wife, should one look to the hearth of the Pythian seer?" (Jebb's translation).

Digitized by Google

I have found that young students learn with a considerable amount of ease to classify ordinary Subjunctive examples rightly, pointing out (and this helps) the exact place in the table where they are described, and so getting the whole scheme more and more clearly fixed, and pictured, in mind. But let us suppose that, in occasional cases, the student answers, "I don't know." The dialogue will then be somewhat as follows.

Accidit ut esset luna plena, B. G. iv. 29.

What kind of a clause is *ut esset?* "I don't know." "Run down your table (begin always on the left, at the top). Does *esset* express something *willed?* "No." "Something *anticipated?*" "No." "Something *wished?*" "No." "Does it express an *obligation?*" "No." "A *likelihood?*" "No." "A *possibility?*" "No." "Does it express an *ideal certainty* (a certainty of the mind)?" "No." "Does it express a *fact?*" "Yes." "Right. Now what is the relation of the clause *ut esset* as a whole to *accidit?*" "It is the *subject* of *accidit.*" "What do we call such a clause?" "A *substantive* clause." "Then this is a clause of *fact*, and *substantive.* "Does it belong in 1, 2, or 3?" "In 3." "Under which of the two subheads?" "Under *a*)."

Tanta huius belli ad barbaros opinio perlata est, uti ab iis nationibus qui trans Rhenum incolerent legati ad Caesarem mitterentur, B. G. ii. 35.

"What kind of a clause is *qui . . . . incolerent?*" "I don't know." "What does it tell you about the antecedent *iis?*" "It tells *who* are meant by *iis.*" "Right. What do we call such a clause?" "Determinative; but the mood ought to be Indicative." "True. It follows, doesn't it, that the reason of the mood in this clause must lie *outside* of the meaning of the clause itself. What do you see, outside of the clause, to influence it?" "*Uti mitterentur.*" "Then the cause of the mood is . . . . " "Attraction." "Where do you find that in the table?" "Right-hand side, near the bottom."

Of course the main verb, by its very meaning, often at once shows the force of the mood, as in *postulavit ne . . . . adduceret, B. G.* i. 42 (volitive substantive clause), and *quid hostes consili caperent, exspectabat, B. G.* iii. 24 (indirect question of anticipation; if put directly, the question would be *quid . . . . capient*).

Digitized by Google

Notes

This department will include (1) brief articles and notes dealing with literary, philological, archaeological, or textual questions; and (2) discussions of articles or reviews appearing in this or other journals. Contributions should be sent to Henry A. Sanders, 1227 Washtenaw Avenue, Ann Arbor, Mich.

THE SOURCE OF THE ERROR IN LIVY xxi. 18. 1

The statement of Livy is as follows: *legatos maiores natu, Q. Fabium M. Livium L. Aemilium C. Licinium Q. Balbium, in Africam mittunt.* Weissenborn called attention to the fact that Balbius was also on the first embassy, neither of the members of which seem strictly *maiores natu;* for P. Valerius Flaccus had been consul in 227 B. C., and so could hardly be over fifty, while Balbius is not otherwise known. Weissenborn also notes that Livius and Aemilius were the consuls of the previous year, and so infers that their trial for embezzlement must have come later. That is, however, impossible, as the trial immediately followed their consulship; for Livy must have treated it in book xx. In xxii. 35. 3 also he mentions M. Livius as *ex consulatu damnatus;* cf. Liv. xxii. 49. 11. Not only is doubt thus cast on the names of three of the ambassadors, but not even the name of the leader, Q. Fabius, is certain. Dio Cassius (fr. 55. 10), the only other authority to name one of these ambassadors, calls the leader Marcus Fabius. It thus seems certain that the earliest annalist gave only the name Fabius as leader of the embassy. Some younger annalist or annalists then completed the names for an embassy of five members. The work was done in the most superficial manner, the names nearest at hand in the history being taken. This adequately explains why the consuls of the preceding year and one member of the former embassy were wrongly assigned this honor. But why was not the other member of the first embassy, P. Valerius Flaccus, named in the fourth place instead of C. Licinius? This peculiar falsification gives us a clue to the source of the whole passage. It points to the younger annalist, C. Licinius Macer, who either derived the name from family records or funeral orations (cf. Cicero *Brutus* 16. 62 on the frequency of such falsifications), or himself inserted it to add glory to his family.

H. A. Sanders.

Digitized by Google

THE ORACLE IN HERODOTUS v. 79

When the Thebans, desiring vengeance upon the Athenians, consulted the Oracle at Delphi, they received the answer: ἐς πολύφημον ἐξενείκαντας τῶν ἄγχιστα δεῖσθαι. On the return of the messengers sent to consult the god, they held an assembly and reported the oracle (ἐξέφερον τὸ χρηστήριον ἁλίην ποιησάμενοι). The people were puzzled about the meaning of τῶν ἄγχιστα, because their *nearest neighbors* were already giving them assistance. Finally someone suggested that Asopus had two daughters, Thebe and Aegina, and the god probably meant that they were to ask the Aeginetans to become their avengers. So the Aeginetans were asked to give assistance "according to the oracle, because they were the *next of kin.*"

Herodotus makes no reference to any doubt concerning the meaning of πολύφημον. The accepted modern interpretation is "the many-voiced," i. e., the ἀγορά or ἐκκλησία. This is supported by reference to *Odyssey* ii. 150: ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἱκέσθην; and to Hesychius: πολύφημος· ἐκκλησίη, ἐν ᾗ πολλαὶ φῆμαι καὶ κληδόνες εἰσί. If anything more were needed to make the interpretation perfectly satisfactory, we have the action of the Thebans after the return of the messengers; namely, ἐξέφερον τὸ χρηστήριον ἁλίην ποιησάμενοι, with its repetition of ἐξενείκαντας in ἐξέφερον, and its ἁλίην to correspond to Hesychius' definition of πολύφημον. Oracles, however, are noted for their double meanings, and it is possible that in this one not all the ambiguity lies in τῶν ἄγχιστα. Πολύφημος inevitably brings to mind the Cyclops blinded by Odysseus, and it is hardly probable that the term was so commonly used for ἐκκλησία as not to require the article, even in oracular verse, except "with intent to deceive." Further, ἐκφέρειν ἐς and ἀναφέρειν ἐς may be used with individuals as well as with assemblies; cf. Herod. i. 157. 12; *id.* ix. 5. 5. But what meaning can there be in the command, "take counsel of (lay the matter before) Polyphemus and ask aid of the nearest?" Now when Polyphemus was blinded by Odysseus, he "called loudly upon the Cyclopes, who *dwelt round about* him" (*Od.* ix. 399). When they came and found that "no man was doing him violence," they advised him to call upon his father Poseidon. The wanderings of Odysseus are the result of Poseidon's favorable answer to his son's prayer for vengeance (*Od.* ix. 528–36). Thus the answer of the oracle to the Thebans in their quest for vengeance might be understood to mean: "take counsel of Polyphemus (i. e., follow the example of Polyphemus), and ask aid not of your neighbors, but of your next of kin." This, at least, is the interpretation of τῶν ἄγχιστα δεῖσθαι which the Thebans accept.

A. G. L.

Digitized by Google

Reports from the Classical Field

As the representative of a large body of classical teachers, the *Classical Journal* considers it a duty to keep them in touch with one another, and to make them acquainted with the varying conditions under which the work of classical instruction is done, with the goals that are set up, and the means that are employed to reach them.

Classical teachers, like other people, can not live by bread, nor yet by highly technical articles, alone. In particular, that great number of them who, in high schools, normal schools, and small colleges, must perform their work at a distance from universities and libraries, are in constant need of a means of communication between themselves and the larger world of workers in their field. Scholarship, original production, and effective teaching are possible under very adverse circumstances; but for a normal, healthy growth they need the interest and sympathy of fellow-workers, the feeling of ideals held in common, the clearer vision that comes from an acquaintance with other conditions than one's own, and the inspiration that is given by a knowledge of efforts and struggles by others working along the same line.

As things are at present, there is practically no opportunity for the average teacher in an isolated position to keep himself informed of what is going on. It is not surprising if many a classical student of good promise goes out from the university with high resolutions, and in a very few years comes to an end, both as a scholar and as a teacher worthy of the name, from sheer starvation. It is not only as one of the *Journal's* duties, therefore, but as an effort to supply an urgent need, that the editors have decided to set apart several pages each month for "Reports from the Classical Field."

It will not be amiss to indicate in detail some of the lines along which information may be mutually helpful:

1. Existing conditions and changes in the organization of school systems and in the courses of study; requirements for entrance and graduation in the various institutions, so far as they affect the classics; statistics of attendance in Latin and Greek classes, as compared with that in other subjects; establishment of professorships and fellowships, and appointments to important positions in schools and colleges, and to other positions connected with classical work.

2. Important lines of study and investigation undertaken in university courses and seminars, or by individuals; publications planned or in progress, such as journals, studies, or doctor's dissertations; other undertakings of interest to classical teachers, e. g. expeditions, excavations, the establishment or increase of special libraries and museums, conferences, commissions, and so forth.

3. Methods and means of instruction; the material equipment for classical work in schools and colleges; the preparation of the teacher, and ways and means at his disposal for continuing the work of self-improvement when actively engaged in teaching; vacation study, travel, etc.

4. Programmes and accounts of the work of classical clubs and associations, and of organizations of teachers and pupils; accounts of the presentation of classical plays, and of other means of arousing and giving expression to an interest in classical study.

Digitized by Google

5. The most important foreign news in the classical field, so far as it can be obtained and is of interest to American teachers.

The precise lines to be followed will naturally be determined by the needs of the *Journal's* readers, and not only contributions, but questions and suggestions will be most welcome. The success of the undertaking will depend very largely on the interest which the readers take in it, and on the extent to which they are personally willing to co-operate by making contributions. It may not seem much that the individual can contribute, nor interesting to him on account of his familiarity with it, but his experience may nevertheless be different from that of others, and may present the matter from a new point of view. And if there should be absolutely nothing to report, the way is still left open to create a condition or bring to pass an event which will call for a report later on.

The contributions may be addressed to the undersigned, who will prepare and arrange them for the press. They will, as it seems to him, naturally fall under two heads—(*a*) brief, concrete statements of actual events, conditions, or changes in the classical field, or of difficulties experienced or information desired; and (*b*) short articles of from two hundred to twelve hundred words, giving a clear, compact account of events, conditions, problems, or undertakings of more than ordinary interest and importance.—J. J. SCHLICHER, Terre Haute, Ind.

THE CLASSICAL CONFERENCE AT ASBURY PARK

The usual Classical Conference was held in connection with the sessions of the Department of Secondary Education of the National Educational Association at Asbury Park, N. J., July 6. The leader was Professor John C. Kirtland, Jr., of Phillips Exeter Academy, who read the principal paper on the subject set for discussion, "The College Requirements and the Secondary School Work." The paper set forth in detail a plan for a change in the entrance examinations.

The salient feature of the plan is that it would leave almost entirely to the schools the choice of authors or parts of authors to be read during the school course. To make this possible, it was held that the passages set for the examination should be almost entirely for sight translation—easy narrative or description, with the meanings of all uncommon words given. This should be supplemented by an examination on a small amount of prose and of poetry, prescribed in advance. The portions prescribed should be changed from year to year, or perhaps at longer intervals, and this part of the examination should be severe. If the colleges should feel that they must make sure of a larger amount of prescribed reading, the certificate of the schools might be accepted as evidence that this reading had been done. A long abstract of the paper will be printed in the *Proceedings* of the association.

The paper was discussed by Mr. Hart, of the McKinley High School, St. Louis; Mr. Towle, of the Boys' High School, Brooklyn; Dr. Susan Bradley Franklin, of New York City; Mr. Barss, of the Hotchkiss School, Lakeville, Conn.; and several others. Almost all the speakers seemed to agree upon the essential parts of the argument, and expressed themselves as dissatisfied with the present

Digitized by Google

examination system. Mr. Towle alone was disposed to question the feasibility of work in sight-translation. It was, however, the general opinion that an examination at sight does not necessitate any large amount of sight-translation in the classroom, but only correct and careful methods of preparing and reciting the assigned lessons.

THE DEATH OF PROFESSOR HEERMANCE

Theodore Woolsey Heermance, son of the Rev. Edgar Laing Heermance, and grandson of President Woolsey, for whom he was named, was born in New Haven, Conn., on March 22, 1872. He was graduated at Yale in 1893, with a high rank for scholarship. After a year of graduate study in New Haven, he went to Athens as the holder of the Soldiers' Memorial Fellowship, and studied for two years in the American School there. Returning to America in 1896, he served for three years as tutor of Greek at Yale, and then was appointed instructor in classical archaeology in the same institution. The year 1900–1 he spent in archaeological study in Europe, on leave of absence—mainly in Germany and Italy—but returned to his instructorship in the following year. In 1902 he was chosen by the managing committee of the American School of Classical Studies at Athens to succeed Professor Richardson on the latter's retirement from the directorship of the school in 1903; and in order to facilitate the transfer of authority he was elected secretary of the school for the year 1902–3.

Dr. Heermance had admirable powers of administration, and was singularly efficient also in guiding the researches of his students. His skill as a draughtsman and his mastery of the ordinary processes of surveying was such that he proved a thoroughly competent conductor of the excavations of Corinth. Of unusually robust physique, he undertook to spend last summer in Corinth, at first conducting excavations and then revising the plans of the ruins with reference to a forthcoming bulletin of the School at Athens. About the middle of August he was seized by a low fever and returned to Athens. He was confined to his bed, but his disease was not considered dangerous, and he insisted that his friends should not be informed. Four or five days before his death, however, he suffered a succession of internal hemorrhages, and from that time there was little hope of his recovery. He died early on the morning of September 29.

All who have been associated with Dr. Heermance, as pupils or as fellow students, will remember him as a keen scholar, a stimulating critic, a generous friend. Σ

THE DEATH OF PROFESSOR EARLE

Classical scholarship in America has suffered another grievous loss in the death of Dr. Mortimer Lamson Earle, professor of classical philology in Columbia University. Professor Earle was taken ill with typhoid fever immediately after leaving Naples for America aboard the steamer "Cretic" on the sixth of September.

Digitized by Google

His condition was critical when the ship reached New York on the eighteenth, and he died on the twenty-sixth.

Professor Earle was graduated from Columbia College in 1886. After a year of graduate work at Columbia, he went to Athens as a student in the School. He returned to Columbia in the autumn of 1888, and took the degree of doctor of philosophy there in 1889. From 1888 to 1895 he was instructor in Greek at Barnard College; from 1895 to 1898, associate professor of Greek and Latin at Bryn Mawr; from 1898 to 1900, lecturer in Greek at Columbia University; and from 1900, professor of classical philology in the same institution.

He was a frequent contributor to the *American Journal of Philology*, the *Classical Review*, and other philological publications. His edition of Euripides' *Alcestis* (1895), of Sophocles' *Oedipus Tyrannus* (1901), and of Euripides' *Medea* (1904) show discriminating scholarship and wide erudition. Added to his scholarly attainments were personal characteristics of rare quality—sincerity, generosity, and unfailing courtesy.

UNIVERSITY OF CALIFORNIA

Professor Merrill's edition of Lucretius, to which he has devoted many years of special work, is in the printer's hands. It is to be published by the American Book Co.

Volume I of the *Publications in Classical Philology* is now in progress, the papers already published being "Hiatus in Greek Melic Poetry," by Professor Clapp; "Studies in the *si*-Clause," by Professor Nutting; and "The Whence and Whither of the Modern Science of Language," by President Wheeler.

Dr. T. Peterson succeeds Dr. J. W. Basore as instructor in Latin, the latter going to Princeton. The classical faculty has been strengthened by the appointment of Dr. A. W. Ryder as instructor in Sanskrit.

AMERICAN SCHOOL AT ATHENS

Professor Bates, of the University of Pennsylvania, who had been elected to the professorship in the school for the year 1905–6, reached Athens a few hours after Dr. Heermance's death, and will act as director for the year. Mr. Lacey D. Caskey, who was a student of the school from 1902 to 1904, and instructor in Greek at Yale College during 1904–5, has been sent to Athens as secretary. Mr. Caskey has given especial attention to Greek architecture, and the committee hopes that he may be able to complete the work which Dr. Heermance left nearly ready for publication. This comprises not only the bulletin of the excavations at Corinth, but also the text which is to accompany the elaborate drawings of the Erechtheum made in the course of the last two years by Mr. Stevens, the fellow in architecture.

Digitized by Google

Book Reviews

Classical Echoes in Tennyson. By WILFRED P. MUSTARD. New York: The Macmillan Co., 1904. Pp. xiv+164. $1.25 net.

This little book, Vol. III of the Columbia University *Studies in English*, is in some ways delightful, in some disappointing. Every lover of Tennyson and classical literature feels how thoroughly steeped in classic lore the great Victorian laureate was. In this book Dr. Mustard has carefully gathered together the passages in Tennyson—sometimes no more than a single word—in which the English poet is indebted to the poets of Greece and Rome, and set them before us side by side with the Greek and Latin verses that inspired them. The store of poetic imagery is vast, and no one poet, whether Greek or Latin or English, ever held a monopoly of its most striking forms of expression. But the modern poet who has grown old, as Tennyson did, in close and constant intimacy with the bards of Greece and Italy, until his whole thinking has become assimilated to theirs and his spirit has become one with theirs, must not complain of the "hunters after remote resemblances and far-fetched analogies." Dr. Mustard has shown his sane scholarship by judiciously avoiding the accusation of being such a hunter, and, for the most part, his parallels are safely drawn.

As he himself suggests, his readers will reject some of his parallels as imaginary borrowings—mere accidents of similarity. For example, "underneath another sun" is too easy a commonplace to be likely to be borrowed from Vergil's equally commonplace *alio . . . . sub sole* (p. 100); "quoted odes" is another phrase too readily applicable to a lecture on poetry to be in any wise dependent upon Horace's *carmina culta* (p. 108). The Hyades are essentially "rainy"—their name, if correctly derived from ὕω, means nothing more or less—and Tennyson need be in no wise dependent upon Vergil's *pluvias Hyades* for the collocation.

For the classical scholar who is working with Tennyson, Dr. Mustard has done signal service in classifying Tennyson's classical allusions and adaptations, and arranging them under the poets whose lines are echoed. Homer, as was naturally to be expected, holds the first place in time as in weight of influence. After Homer follow the lyrists. Allusions to Theognis, the tragic poets, Empedocles, Plato, Callimachus, Moschus, Plutarch, and Arrian are bunched together in chapter 5.

Tennyson's indebtedness to the singer of the field and fold, Theocritus, is sufficiently extensive to demand a whole chapter (3). His one item of indebtedness to Quintus Smyrnaeus is found in "The Death of Oenone;" but that one item is so large, and the late Greek poet to whom the debt is due is so little known,

Digitized by Google

that Dr. Mustard is justified in devoting a short chapter (4) entirely to him. Quintus, it seems, has not only supplied Tennyson with almost all the details of the English poem, but he has also furnished him with much of the poetic imagery and passion of his classically beautiful Oenone.

The author devotes almost as much space to Lucretius as to Homer. But Tennyson's borrowings from Lucretius are mainly confined to that one poem in which the English poet set himself consciously to reproduce the spirit of the philosopher-poet of Rome. He has analyzed his philosophy and composed it anew, like yet unlike the original in form and spirit. The "echoes" are, therefore, loud and clear, even though they are not so numerous as might under the circumstances be expected.

In the next three chapters (7–9) the author takes up in the same way Catullus, Vergil (whom he always spells *Virgil*), and Horace. Horace, we know, had a larger influence than any other Latin poet upon Tennyson's poetic style, and the list of parallel passages is long and interesting. The last chapter includes all sorts of Latin authors—elegists, satirists, historians, Christian fathers.

To the student of Tennyson who is not a classical scholar, the book is likely to prove a disappointment. To such a one it can be no more interesting, as consecutive reading, than the notes of a well-annotated edition of his English poet. It is made up almost entirely of short parallel passages and references, with scarcely a comment, or a critical comparison, or illuminating side-light.

While some of our classical "echoes" in Tennyson are very faint, and others wholly imaginary, still not all the certain echoes have yet been gathered. We miss in Dr. Mustard's book a quotation of *Odyssey* xi. 115, "men over-bold, who eat thy substance," or *Odyssey* i. 245 ff., "all who rule as princes in the isles . . . . waste my house" (or a dozen other places) in connection with Tennyson's "Or else the island princes over-bold have eat our substance" ("Lotus-Eaters" vi). We wonder that "to live and lie reclined On the hills like Gods together, careless of mankind ("Lotus-Eaters" viii) is not compared with Lucretius v. 82; vi. 58, and Horace *Satires* i. 5.101, all quoted at p. 75. We are surprised that Psyche's babe "headed like a star" ("Princess" ii) did not recall Andromache's babe "like unto a beautiful star" (*Iliad* vi. 401); and with this might have been quoted Horace's *sidere pulchrior* (*Odes* iii. 9.21).

Real errors, however, are strikingly wanting in the book. "The knights pleasure" (p. 108) is an easy misprint. But certain glaring inconsistencies of spelling will grate upon the sensibilities of the many to whom consistency is still a jewel; e. g., "Kypris" (p. 58) but "Circe" (p. 13), "Helios" (p. 3) but "Battus" (p. 35), "Hephaistos" (p. 10) but "Simaetha" (p. 36), "Anacreontea" (p. 21) but "Mantineia" (p. 58), "Aigeus" (p. 125) but "Alcaeus" (p. 22) and "Oedipus" (p. 56).

The architecture of Professor Mustard's book deserves especial commendation. It is beautifully made.

W. M.

Digitized by Google

Latin Composition for Secondary Schools. Part I, based on Caesar; parts II and III, based on Cicero. By BENJAMIN L. D'OOGE. Boston: Ginn & Co., 1905. Pp. 131 and 190. $0.50 and $0.60.

These books are an effort to combine composition based on the text of the high-school authors, and composition based on the grammar, neither of which, as their author believes, has in isolation proved successful. And the books are a most consistent piece of work. Part I, intended for the second year, contains 110 lessons, each based for its vocabulary on a chapter (or two chapters) of the first four books of Caesar. Three oral exercises are always followed by a written exercise, which serves at the same time as a review of the grammatical points and idioms occurring in the former. Part II has a similar collection of seventy lessons based on the orations for the Manilian Law, against Catiline, and for Archias, and is intended for the third year; while Part III is a collection of thirty-four lessons for "Senior Review," which are also based on Cicero, but are of a more general character, each lesson containing an exercise of disconnected sentences and one of continuous discourse. Only Part III has a vocabulary, the words and idioms used in the other parts being taken from the chapters of Caesar and Cicero on which they are based.

The connection with the grammar is established in Part I by having several syntactical topics mentioned at the head of each of the oral exercises, together with references to the school grammars. Part I thus contains word-order, agreement, and everything connected with the verb, and ends with a rather sketchy treatment of the pronoun and the uses of the cases. Part II deals more fully with the cases, brings up some additional points in agreement, moods, and tenses, and has a full treatment of the equivalents for the English auxiliary verbs and prepositions.

To the grammar references the author in nearly all cases adds explanations of his own, which are for the most part accurate, helpful, and to the point. Among the more successful of these might be mentioned the ones treating of the sequence of tenses, verbs of doubting and hindering, and clauses of comparison (in Part I), and temporal clauses with *cum* (in Part II); and especially the treatment of the English auxiliary verbs and prepositions based on *Catiline* iv and *Archias* respectively. In the case of the last two the author cuts loose from grammar references, treating the subject with a freer hand and in a way that makes one wish he had done so throughout. It would almost seem that as he proceeded in his work the old stereotyped grammar-reference method, whose chief merit consists in having as long a string of references as possible, appeared to him in its true light, as a crude and inadequate way of treating the subject.

Some inexact grammatical statements occur. "The subjunctive is used in all cases (i. e., in relative clauses) excepting to state a fact" (I, p. 30); "The cause (in *cum* causal) being thus viewed as a mere probability, the mood must be subjunctive" (I, p. 45); "To express emphatic cause the Latin uses, instead of the bare ablative, the preposition *ob* or *propter* with the accusative" (II, p. 32);

Digitized by Google

"*Amicus meus* is mentioned as illustrating the use of *meus* for the subjective genitive *mei*" (II, p. 71); "Other verbs of this class (*docere*, *celare*) usually take the ablative with *ab*, *ex*, or *de* instead of the second accusative."

Mistakes in the markings of vowels also occur, though on this point one may well extend one's sympathy. The following were noticed: *pŏstulo*, *păreo* (once *pāreo*), *cŏgitare*, *cŏnspicere*, *ăgmen*, *ŏdi* (*ŏdisse*), *pŏsco* (and *pŏsco*). A more serious fault is the infrequent occurrence of some of the constructions beyond the first few exercises after their introduction.

The chief difficulty in using the books will be the rigidity of the arrangement, especially in Part I. If one should not wish to read the first four books of Caesar, but some others, or if one should prefer to read some parts of them without doing the composition work, he would fall short just so much of securing a complete treatment of the grammatical points, which are indissolubly locked to the various chapters of the Latin text. Neither does it strike the reviewer as the best possible method to hammer away for a whole year, without intermission or variation, at the rate of three oral exercises to one written one. Constancy is a jewel, but it is none the less true that the best way to get things done is to have a rest or a change occasionally.

On the whole, however, the books can be commended as a careful, painstaking piece of work by one who knows the language and its special difficulties, and who knows by experience how to meet them.

J. J. S.

The Private Life of the Romans. By HAROLD WHETSTONE JOHNSTON. Chicago: Scott, Foresman & Co., 1903. Pp. 344. $1.50.

This work is designed by its author to meet the needs of three classes of readers: (1) to aid the high-school senior and college freshman in understanding the references to Roman life which they are constantly meeting in the Latin texts; (2) to serve the advanced college student as a basis for note-taking in lecture courses on the subject; and (3) to give readers and students of Roman history a greater sense of the reality of the men whose careers they are following. For all three classes of readers, and in fact for all students of the subject not thoroughly familiar with French or German, there was sore need of a good book on Roman life to keep pace with the growing importance of the subject. It is apparent at the first glance that Professor Johnston's book is the most adequate and most serviceable of the systematic treatises on Roman life in the English language, and that, in spite of some manifest defects, it deservedly supersedes all previous works of the sort in use in schools or colleges. Its range of subjects is similar to that of Marquardt's *Das Privatleben der Römer*, though there are some additions as well as some omissions, together with a considerable shift of emphasis upon certain points. Its compass is, of course, much briefer. The copious use of illustrations, plans, and diagrams contributes greatly to its

Digitized by Google

value as a handbook, while its extensive table of contents, lists of secondary sources, and complete indices render it especially useful as a book of reference.

The book, by reason of its many merits, will probably pass through several editions, possibly undergoing enlargement in order to meet the needs of advanced students. It will therefore be well to meet the frank request of the author for suggestions in the spirit in which it is made, and point out some of the ways in which the work may be improved. The author's decision to omit all references to the original sources, though he gives a full list of secondary sources, does not seem to have been well taken. The value of his book would be increased for teachers and for the second class of his readers by the addition of references to the more important passages in the Latin authors. The illustrations have been already referred to as helpful. Exception must be taken, however, to those which occur in the first three chapters, where the subject does not admit of much illustration. The insertion of the heads of distinguished Romans, chiefly emperors, serves no apparent purpose, and tends to make a mere picture-book of this part of an otherwise serious work. The book has already many cross-references. These might, however, be extended with profit, as, for instance, from § 218, where the subject of house-heating is discussed in a meager way, to § 268, where the use of the furnace is treated in more detail. Furthermore, in a work on private life there is some lack of proportion, to say the least, in devoting nearly forty pages to the public shows of the circus and amphitheater, while the trades and professions, other than those of the charioteer or gladiator, are dismissed in a single page. In the same way twelve pages are devoted to the Roman's daily bath, while his religion and the domestic worship, which, as late as the days of Tibullus, formed an essential part of the daily life of the average Roman, is omitted altogether. It would be quite as fair to neglect the religious side in describing the life in New England in the seventeenth century.

The subject is a large one, and the systematic treatise is in some respects limited by its very system. It would therefore be unfair to criticize Professor Johnston's book for limitations which are, after all, shared by the work of Marquardt, the most authoritative treatise of the same kind. But it is well to remind his third class of readers that, in spite of the comprehensive title, the book does not present the whole of Roman life by any means, but merely the outward setting. It does not really interpret Roman life. Take, for instance, the chapter on the family. The bare facts, drawn chiefly from Roman law, seem repellent and uninteresting. A similar picture of the English family drawn from English law would be lifeless at best. The beautiful but elusive Roman *pietas*, which was fundamental in Roman character, must be understood in order to make the bald information concerning the Roman family intelligible and human.

F. W. Shipley.

Washington University
St. Louis

Digitized by Google

An Abridged History of Greek Literature. By ALFRED AND MAURICE CROISET. Authorized Translation by GEORGE F. HEFFELBOWER. New York: The Macmillan Co., 1904. Pp. xii + 569. $3.

This handsome and well-printed volume, which might else be cordially welcomed by classical students of England and America, is unfortunately marred by numerous errors and infelicities in language that will surely be offensive to the scholar and may prove misleading to the student. These faults are perhaps most glaring in some of the translations of Greek poetry, where they have already incurred the severe censure of reviewers. When we read in a fragment of Anacreon, "Eros like a *butcher*" (p. 121), and in the Danae fragment of Simonides find the λάρναξ made over into a *wherry* (p. 136), we are forced to conclude that the translator has not only wrongly rendered the French of MM. Croiset, but has also neglected the precaution of comparing it with the original. Mr. Heffelbower is also singularly forgetful of certain proper names. The Athenian adventurer in the *Birds* is twice called Euelpidus (pp. 242, 251), and twice the wise Mantinean woman in the *Symposium* receives the masculine name Diotimus (pp. 329, 331). The shepherd of Theocritus appears as Menalchus (p. 452) and the harvest-feast in the seventh idyl is several times written *Thalysiae*. Archimides (p. 437) is probably a misprint.

The incautious adoption of English words of kindred origin has led to many errors—words are used with unfamiliar, obsolete, or entirely un-English meanings, and synonyms are not well discriminated. In four places (pp. 144, 343, 426, 532) *fastidious* is used for tedious, tiresome; *suspect* is an adjective (p. 515); Oedipus is made to "conduct an *inquest* against himself" (p. 200); the misfortune of Heracles is *follies* instead of madness (p. 454). We find *Love Dampened* as the title of an Anacreontic (p. 123); *dialectic* for dialect (p. 143); *hyperbola* for hyperbole (p. 264). The sentence, "He [Polybius] has too abundant dissertation" (p. 471), sounds like a deliberate burlesque on a Frenchman's English.

MM. Croiset have not been fortunate in their translator; but their work is so deserving of success before an English-speaking public that the severest critic may hope that Mr. Heffelbower will have an opportunity to revise his translation and make it what it should be. Even in its present form many will prefer it to the existing manuals.

CAMPBELL BONNER.

PEABODY COLLEGE FOR TEACHERS,
Nashville, Tenn.

Digitized by Google

New Literature

BOOKS

ASHMORE, SIDNEY G. The Classics and Modern Training. New York: G. P. Putnam's Sons, 1905. $1.35.

One of the best of the essays included in this book is that entitled "A Plea for the Classics in Our Schools, with Particular Reference to Latin." Professor Ashmore treats this subject in a new and interesting way, citing certain facts established by physiological psychology in support of his contention that the study of languages, especially the classical languages, has decided advantages in the earlier stages of education.

BECHTEL, EDWARD A. Livy, the War with Hannibal. Chicago: Scott, Foresman & Co., 1905. Pp. 174. $0.60.

Intended primarily for college freshmen. The selections, taken from books xxi–xxx and xxxix, include the most important episodes in the war with Hannibal, and the account of his death. The notes give, in a succinct form, such information as a student needs for the satisfactory preparation of his recitation.

DAVIS, H. W. C. Aristotle's Politics, translated by BENJAMIN JOWETT. Oxford: Clarendon Press, 1905. Pp. 355. $1.

A useful little volume. Mr. Davis has added to his reprint of Jowett's translation a brief introduction, an analysis, and a much-needed index.

FIRTH, JOHN B. Constantine the Great. (*Heroes of the Nations.*) New York: G. P. Putnam's Sons, 1905. Pp. xii+368. $1.35 net.

One of the volumes of a popular series, but showing a scholarly and independent use of original sources. Without attempting to extenuate Constantine's misdemeanors, Firth ranks him among sincere, though not devout, Christians. In his analysis of the emperor's character he is inclined to believe, with Eutropius, that he degenerated somewhat (*aliquantum mutavit*) as he grew older.

NÉMETHY, G. Albii Tibulli carmina. Accedunt Sulpiciae elegidia. Cum adnotationibus exegeticis et criticis. Budapestini, sumptibus Academiae litt. hung., 1905. 6 cour.

This is the first edition of the elegies of Tibullus since the time of Dissen (1835) in which anything approaching a complete commentary has been given. The annotations cover some 230 pages and show discrimination, bibliographical efficiency, and an intimate acquaintance with the works of Tibullus' contemporaries. The most doubtful feature of the book is the arrangement of the elegies in what the editor regards as the chronological order.

PAIS, ETTORE. Ancient Legends of Roman History. Translated by MARIO E. COSENZA. New York: Dodd, Mead & Co., 1905. Pp. xiv+336; 57 illustrations. $4 net.

This book consists of twelve chapters dealing with some of the most obscure questions connected with early Roman history: the origin of Rome, Acca Larentia, Tarpeia, the legends of Servius Tullius, the Horatii, Lucretia, and others. The author shows throughout the same severely critical attitude as in his *Storia di Roma:* "that which in the Roman legends appears to be the fruit of spontaneous national sentiment is in almost every case the result of mature artistic reflection" (p. 9). His arguments are ingenious, erudite, and interesting, but very frequently far from convincing.

WALDSTEIN, CHARLES. The Argive Heraeum. Vol. II. Boston: Houghton, Mifflin & Co., 1905. Pp. xvii+389; with 43 illustrations in the text and 102 plates. $30 net.

This is the second volume of the official record of the results of the excavations on the site of the Argive Heraeum, which were carried on by the American School at Athens, under Dr. Waldstein's direction, during 1892–95. The first volume was published in 1902. The different classes of objects found are treated by the various members of the excavation party. Dr. Waldstein himself discusses the terra-cotta figurines; Dr. Hoppin, the vases and vase fragments; Mr. De Cou, the bronzes; and Professor Norton, the engraved stones, gems, and ivories. The ten years which have passed since

Digitized by Google

the completion of the excavations have robbed the subject of something of its freshness. While the book contains a good deal of useful material, the value of the articles is impaired by the fact that the writers have not, to any very great extent, made use of the results of the more recent excavations in Crete, Thera, and elsewhere.

WHIBLEY, LEONARD. Companion to Greek Studies. Cambridge: University Press (New York: The Macmillan Co.), 1905. Pp. 30+672; five maps and 141 illustrations. $6 net.

A co-operative work of unusual value, the aim of which is to present such information as would be most useful to the student of Greek literature, life, and art. Some of the subjects treated are: "Literature and Textual Criticism" (Jebb), "Architecture" (Penrose), "Prehistoric Art and Sculpture" (Waldstein), "War" (Oman), "Metre" (Verrall), "History of Scholarship" (Sandys), and "Constitutions" (Whibley).

ARTICLES

COOK, ARTHUR B., and RICHARDSON, WIGHAM. Triremes. *Classical Review* XIX (1905). 371–77.

In this discussion of the "trireme puzzle" Mr. Cook rejects (1) the theory that the vessel was rowed by three superposed tiers; (2) the theory that it was rowed by a single tier of rowers, each oar being pulled by three men. His explanation is that the trireme rowers were so arranged that every three men sat on one bench and pulled three oars. The bench, however, was stepped *en échelon*, so that the rower seated on the step nearest the porthole was a little way behind the man on the second step, and the latter in turn a little way behind the rower on the third and highest step. This solution is a modification of that proposed by Fincati (*Le triremi*, Rome, 1881). The article is illustrated by photographs of a half-model made by a firm of shipbuilders under Mr. Richardson's supervision.

GRAFFUNDER, P. Entstehungszeit und Verfasser der akronischen Horazscholien. *Rheinisches Museum* LX (1905). 128–43.

Basing his argument on (1) the absence of references to grammarians later than the time of Trajan, (2) the nature of certain topographical notes, and (3) the fact that the grammatical views correspond to those of Helenius Acro, so far as we know them, Graffunder thinks it probable that the nucleus of the Acronian collection goes back to Helenius Acro himself and so is older than the work of Porphyrio. He gives a list of passages in which Porphyrio apparently refers to parts of the collection.

HENDRICKSON, G. L. I, The Peripatetic Mean of Style and the Three Stylistic Characters. II, The Origin and Meaning of the Ancient Characters of Style. (Reprinted from *American Journal of Philology* XXV (1904). 126–46, and XXVI (1905). 249–90.

The author shows (in I) that the usual explanation of the three styles (plain, grand, and middle) is erroneous and due to Dionysius' identification of them with the Peripatetic triad, applied to style, of the mean and the two extremes. The true origin (in II) is found in the philosophical definition of two types of language usage; the one, language merely as an instrument for expression of thought (λόγος πρὸς τὰ πράγματα), the other, language as an artistic medium *per se* looking to sensuous-emotional effects (like poetry). Between these two an intermediate stage (*genus medium*) was early recognized.

NORDEN, E. Die Composition und Litteraturgattung der Horazischen Epistula ad Pisones. *Hermes* XL (1905). 481–528.

An important contribution to the literature of the *Ars poetica*, offering a plausible explanation of the arrangement of the material. Norden deprecates the method of the older scholars, who endeavored to mend the apparent disorder by heroic transpositions, and rejects the theory in favor at the present time (cf. Teuffel-Schwabe § 239), according to which the principle of arrangement is an intentional lack of arrangement. He points out that the poem is divided into two parts, the first (vv. 1–295) dealing with the art of poetry, the second (vv. 306–476) dealing with the poet. By a long series of parallels drawn from many spheres—e. g., rhetoric, music, philosophy, medicine, jurisprudence, agriculture, and architecture—he shows that this arrangement of content under the two heads of *ars* and *artifex* was usual in treatises intended as an introduction to the study or practice of the art or science in question.

VOLLMER, FR. Die Ueberlieferungsgeschichte des Horaz. *Philologus*, Supplementband X (1905). 2.

Dissenting from the threefold classification of Keller and Holder, Vollmer divides the MSS into two classes: I (CEDBA), II (RΓλlδπ O Bland) He bases his classification partly on the order of the poems in the different codices, partly on a long series of test passages, and partly on the marginal scholia.

Digitized by Google

Digitized by Google

Digitized by Google

The Classical Journal

PUBLISHED UNDER THE AUSPICES OF THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

Volume I JANUARY, 1906 Number 2

Editorials

Herodotus and the Oracle at Delphi — **Arthur Fairbanks**

Note on *Rapuit* in Virgil *Aeneid* i. 176 — **Robert J. Bonner**

Reports from the Classical Field

Book Reviews

The Life of the Ancient Greeks, Gulick (Manly)—*Titi Livi ab Urbe Condita* i, xxi, xxii, Lease (Sanders)—*The Tragedies of Seneca*, rendered into English Verse by Ella Isabel Harris (Miller)—*The Speeches of Isaeus*, Wyse (A. G. L.)—*A First Latin Writer*, Abbott (J. J. S.)—*Essentials of Latin for Beginners*, Pearson (J. J. S.)—*Preparatory Latin Writer*, Bennett (Meader)—*Latin Exercise Book*, Dotey (Nelson)

New Literature

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO AND NEW YORK

Digitized by Google

University of Michigan

ANN ARBOR, MICHIGAN

JAMES B. ANGELL, President

SEVEN DEPARTMENTS

Literature, Science, and the Arts; Engineering; Medicine and Surgery; Law; Pharmacy; Homoeopathic Medical College; Dental Surgery.

GRADUATE SCHOOL

Special advanced work in Classics, Semitics, Comparative Philology, Modern Languages, English, Philosophy, History, Political Economy, Mathematics, Physics, Chemistry, Astronomy, Geology, Zoölogy, Botany, and Forestry.

Ample Library and Laboratory facilities. Size of classes limited. Adequate individual direction. Graduate students admitted to the Journal Clubs and Research Societies of all departments. Degrees given: Ph.D., Sc.D., A.M., and M.S.

Special announcements sent on request. Write for information.

JAMES H. WADE, Secretary

University of Missouri

COLUMBIA, MISSOURI

Ten Departments, including College of Liberal Arts and Teachers' College

TOTAL ENROLMENT IN 1890, 940
TOTAL ENROLMENT IN 1905, 1,910

Free elective system. Courses leading to the degrees of A.B., A.M., Ph.D. Large number of Fellowships and Scholarships for graduate students. Summer session of 8 weeks. Variety of courses offered for teachers. Fall term begins Sept. 11th, 1906. For catalogues and further information address the Registrar.

The Clark Teachers' Agency

fills positions of all grades in colleges and secondary schools *by direct recommendation.* Send for "Our Platform" (64 pages) giving full information and five hundred testimonial letters. *Address* **604-605 Steinway Hall, 17 Van Buren Street, Chicago.**

16th Year **Northwestern Office, Boise, Idaho**

Classical Association

OF THE

Middle West and South

W. G. MANLY, *President*, Columbia, Mo. BENJAMIN L. D'OOGE, *Sec'y-Treasurer*, Ypsilanti, Mich

The Annual fee for membership in the Association ($2.00) entitles each member by a special arrangement with the University Press, to receive all the issues of the CLASSICAL JOURNAL for the year and also the four issues of CLASSICAL PHILOLOGY, a journal published by the University of Chicago, and containing principally papers of investigation and research. Membership in the Association is limited to residents of the following states:

West Virginia, Ohio, Michigan, Indiana, Wisconsin, Illinois, Minnesota, North Dakota, South Dakota, Nebraska, Iowa, Kansas, Kentucky, Arkansas, Texas, Indian Territory, Oklahoma Territory, Louisiana, Mississippi, Tennessee, Alabama, Colorado, Missouri.

Those who are already members can materially help the Association by sending to the Secretary the names of all who they think would be interested in the cause.

Digitized by Google

THE CLASSICAL JOURNAL

VOLUME I JANUARY, 1906 NUMBER 2

Editorials

PRESIDENT JAMES'S INAUGURAL ADDRESS

One of the most important events in the educational world last fall was the installation of Dr. Edmund Janes James as president of the University of Illinois, and one of the most noticeable features of the ceremony was Dr. James's inaugural address. His subject was "The Function of the State University." Dr. James has had a distinguished career as professor and president. He is one of the men whose opinions on educational questions are considered. He is able, strenuous, and aggressive, and it goes without saying that the institution under his charge will go far in the direction in which he chooses to guide it.

With many of the sentiments of his address practically everyone who is interested in higher education in the Middle West will agree. "I take it first of all," he said, "that this institution is to be and become in an ever truer sense a university. That, I presume, has been settled once for all by the people of this state." And again: "It has been settled by the ever-increasing purpose of the great mass of the people to build here a monument which will be to them and their children an honor and glory forever, an evidence, which all the world can see and understand, of their corporate appreciation of the things of the spirit." This is excellent. But when we come to Dr. James's definition of the function of the state university, the honor and glory, which a moment before shone so brightly, assume a more sober, even a drab aspect. For in his opinion the state university is "sup-

Digitized by Google

plementary to the great system of higher education which private beneficence and church activity have reared. It is corrective rather than directive, co-operative rather than monopolistic." And it further transpires that the lines along which the University of Illinois may be expected to show the greatest development are those which are in closest contact with material progress. We hear of the school of agriculture, the school of engineering, of a projected college of commerce and administration, of the state water survey, the state natural history survey, the state entomologist's office, the state geological survey, etc., etc. But of humanistic studies there is scarcely a word! In what way does this imposing list of public utilities contribute to the "things of the spirit," at the mention of which all good humanists in Dr. James's audience must have pricked up their ears?

Dr. James's position is open to criticism on two sides. In the first place, many people will protest against the proposed limitations of the activities of the institution. If these limitations were dictated by the exigencies of the budget, the case would be wholly different. But the address contains a most cheerful account of the budget. It would seem to be Dr. James's deliberate policy to pay but little attention to certain branches, the importance of which he cannot but realize, because he thinks that they are taken care of in other institutions in the state. The assumption is that every student who attends the University of Illinois could, if he cared to do so, go elsewhere. But this is very far from being true. Geographical convenience, low fees, and other considerations of a similar nature are often the determining factors in a student's attending this or that institution. Hundreds of students must come and go at the University of Illinois whose interest in the state water supply is of the very mildest character—who perhaps are misguided enough to think that they see in the study of literature or of philosophy something more akin to the "things of the spirit" than they can find in the state geological survey. Even Dr. James will not claim that it will be balm to their souls to know that courses of the kind they want are offered somewhere else in the state.

In the second place, assuming that a majority of the students who come to the state university are primarily interested in applied science, is the sort of training provided the best for their development?

Digitized by Google

Admitting that it develops the scientist in the man, it may reasonably be asked: What becomes of the man in the scientist? Dr. James has said some pretty things about the part which the state university can play in raising the standard of citizenship through the influence of the graduates whom it turns back into the world each year. Surely he can not think that that man makes the best citizen whose university training has been conducted solely along the lines of professional efficiency. The student of the classics, of literature in general, or of philosophy cuts a sorry figure if he is wholly ignorant of science; but his plight is not so sad as that of the scientist to whom literature and philosophy are as closed books. Even in highly specialized scientific training the aim should be not so much to produce specialists who are men as men who are specialists.

M. INGRES ON THE VALUE OF CLASSICAL STUDIES

It is surprising that the introduction of successive editions of so good a book as Professor Maxime Ingres' *Cours complet de langue française* should be disfigured by a gratuitous assault upon classical studies. Professor Ingres has a wide reputation as a teacher, and is said to know French as only a Frenchman can know it. But why should he put himself on record in such a diatribe as this? Classical teachers, however, while deploring the attitude of mind which regards depreciation of other courses as necessary to the appreciation of one's own, will on the whole be extremely grateful to M. Ingres for having, by his peculiar method of argument, added to the gayety of nations.

He begins by stating that the "hierophants of Greek and Latin" base their case upon three arguments: (1) that the study of Greek and Latin affords the best mental drill; (2) that it contributes to exact knowledge of one's mother-tongue; and (3) that intercourse with the ancients "forms the mind and heart." As a mere preliminary to his attack upon these three positions M. Ingres disposes of Greek, giving all Hellenic culture its quietus in one or two sentences. "Greek," he says, "is out of the question, for the simple reason that nobody ever learns it. Any college graduate will serve as a proof." He then proceeds to the annihilation of Latin under the three heads given. So far as the value of the drill is concerned, he says that "flexions, declensions, and conjugations constitute a formidable bar-

Digitized by Google

rier," and "the substance is so deeply buried beneath the form that all the energies of an average student are wanted in the arduous work of clearing." M. Ingres fails to grasp the fact that the very difficulties to which he refers constitute one of the chief elements in the disciplinary value of the study. He adds that the argument based upon the value of Latin as a means of drill may be stated thus: "Classical studies are *useful because they are useless.*" By what mental process M. Ingres was able to arrive at this summary is left for our readers to determine.

In his discussion under the second head we have some more pedagogical morsels of rare sweetness; e.g.: "There is no language which is not best studied by itself." This theme, however, M. Ingres feels to be too stirring for calm statement. We are treated to a series of rhetorical questions. "Did Homer know Aryan? Did Cicero know the origin of Latin? Did Mme de Sévigné know Greek?" The sentence, "The argument drawn from etymologies is a joke," only serves to give us some idea of the keenness of M. Ingres' sense of humor. Strong confirmatory evidence along the same lines is furnished by the following: "For a writer it is not more useful to know the etymology of the words he uses than it is for a painter to know when, where, and how the colors of his palette were made, and to what special breed belonged the pig which furnished the bristles of his brush."

But it is in his discussion of the moral effect of classical studies that M. Ingres is most instructive. His righteous indignation knows no bounds. He quotes Bastiat's statement that the Romans were a "nation of brigands and slaves," and he adds his own belief that "both their history and their literature are full of facts to justify such a judgment." But he puts the matter more concretely, and in the promiscuous image-smashing which follows not even the venerable Cato escapes. "Was Cato," M. Ingres asks, "a generous and manly man? Was Cicero a model of humility? Is Caesar trustworthy? Does he not boast of having made money by selling one million Gauls as slaves? Did not Virgil accept money, and can he serve as a model of a disinterested man or of a courtier?"

But let us not despair. In his conclusion M. Ingres says that he does not favor the total abolition of the classics. We are saved.

Digitized by Google

HERODOTUS AND THE ORACLE AT DELPHI

By Arthur Fairbanks
University of Iowa

About the middle of the fifth century at Athens, Sophocles and Herodotus—the dramatist who best exemplified the spirit of the Athenian people and the *raconteur* who is said to have been honored by a gift of ten talents from these same Athenians—glorified in their writings the oracle at Delphi. The *Oedipus Tyrannus* might almost be termed a "miracle play" in honor of the Delphic Apollo. The stories of Croesus, of Cypselus, of Battus in Herodotus, his account of Sparta and Athens, his treatment of the Persian war, all are tinged more or less with a Delphic coloring. One is tempted to ask whether the oracle had fallen into disrepute through its temporizing policy toward Persia, whether the attitude of these the most popular writers of the age was the result of a conscious effort on the part of the Delphians to win fresh credence for the ancient seat of divination. It is possible, just possible, that here as at other points Sophocles was influenced by one with whom he must have been somewhat closely associated for a time in the group of artists and authors gathered about Pericles. For Herodotus, there is every reason to believe that he was selected by the Delphic priests as the special apologist of the oracle. To review some of the evidence for this position, and to determine on this basis just what the claims of Delphi were, is the subject of the present paper.

Herodotus either quotes or summarizes more than fifty utterances of the oracle. Of the one hundred and sixty additional oracles collected by Hendess, a few are from Diodorus, Plutarch, Athenaeus; a considerable number from Pausanius; most of the remainder are quoted by Christian writers or in scholia to ancient authors, ordinarily without indication of their source. Approximately a quarter of all the extant oracles are given by Herodotus; there is reason to think that nearly half of these were given him at Delphi, either genuine oracles or oracles forged by the Delphic source in the form of genuine

Digitized by Google

oracles; many of the remainder were known to his informers from the files of oracles which were kept in cities like Athens and Sparta.[1] The oracles in Herodotus that are contaminated by non-Delphic sources seem to be very few; on the other hand, most of the oracles in later writers show the influence either of local tradition or of the chresmologic poems—the collections of oracles under the name of Bacis, Glanis, or the Sibyl—or of other non-Delphic material. In considering the second question I have proposed, the question as to the claims of Delphi, genuine oracles and oracles forged at Delphi —two groups that include nearly all the oracles mentioned by Herodotus—are alike important; both groups represent the claims of the Delphic god. In a word, the importance of the writings of Herodotus for a knowledge of Delphic claims and Delphic influence rests (1) on the fact that he is far the earliest writer who gives much material; (2) on the number of oracles he quotes; and (3) on the Delphic origin of these oracles (whether forged or genuine).

I. HERODOTUS THE SPECIAL APOLOGIST FOR THE DELPHIC ORACLE

It has long been recognized that Herodotus secured much material for his work at the Delphic shrine. An examination of the parts of his history in question proves at once his desire to do honor to Apollo; nor is it difficult to read between the lines the narrative of some Delphic priest, answering the questions of an inquisitive traveler, now furnishing the oracle that was realized in an event familiar to the visitor, or again explaining and excusing some apparent error commonly attributed to the god. For the purposes of this paper, I shall ask some of the questions Herodotus must have asked at Delphi, and point out from his history the character of the answers he received.[2]

1. The detailed list of costly objects dedicated at Apollo's shrine by Gyges, Halyattes, and Croesus proves the interest of Herodotus in this friendship between the god and the great kings of Lydia. The fall of Croesus was the first tragic event in the war between Persia and Greece—a tragedy that had deeply impressed our author. The traveler could but ask his Delphic guide: "Did Apollo betray his friends? Croesus, who sent these splendid monuments? Or

[1] v. 90; vi. 57.

[2] The method of Oeri, *De Herodoti fonte Delphico* (Basel, 1899), I believe to be correct, though I differ from some of his results in detail.

Digitized by Google

again a tyrant like Cypselus, who is said to have built the treasure house of the Corinthians? Or Battus, who was bidden to found Cyrene? Or Arcesilaus III, whom Apollo sent back to Cyrene with promises of success?" The proof that these kings were friends of Apollo lay before his eyes. How did the Delphic priesthood explain the facts?

Herodotus gives us their answer. As for Croesus, he had been distinctly warned against a battle on the Halys against a leader who was of double origin, like a mule.[1] Moreover, when he asked about his dumb son,[2] the Pythia had foretold disaster. When Croesus himself claimed that he had been betrayed, the priests said that Apollo had done his best for him—he had delayed, but could not altogether prevent, the fulfilment of an oracle to Gyges that in the fourth generation the race tainted by crime should meet its doom.[3] As for Battus, Apollo had certainly bidden him to found Cyrene. At Delphi, however, the oracle was quoted to Herodotus in an abbreviated form without the large promises which Pindar and others had found connected with it.[4] The god had foretold ultimate disaster to the race of Arcesilaus,[5] and had bidden him exercise clemency. To Cypselus, and to Cleisthenes also, according to the Delphic informer of Herodotus, the god had foretold future disaster.

2. But what about the *character* of these friends of Apollo? Did the god of light favor with his friendship Gyges who secured the kingdom by crime? the enemies of Greek liberty, the tyrants Cypselus and Cleisthenes? To the traveler who asked such questions—and Herodotus would not have been the first to ask them—an answer was ready. Gyges[6] had been confirmed in the kingdom; it had been necessary to end dissension among the Lydians; yet the god had foretold disaster to his race in the end. Over against the claim of Cypselus[7] to Apollo's favor was set an oracle warning the Corinthians of their danger; to the oracle[8] promising him prosperity, the Delphians added a third verse proclaiming disaster to his race. Cleisthenes[9] had been called λευστῆρα ("a cruel oppressor who stoned the citizens"?) when he consulted the oracle about the hero Adrastus.

[1] i. 55. [2] i. 85. [3] i. 91; i. 13. [4] iv. 155. [5] iv. 163. [6] i. 13. [7] v. 92β. [8] v. 92ε. [9] v. 67.

Digitized by Google

These two questions were answered to the satisfaction of Herodotus. In his history he defended Apollo against the charge that he betrayed his friends, and against the charge that the god had befriended the enemies of Greece. Although he freely incorporated material from other sources, it is comparatively easy for the student to detect just what story was told at Delphi to him and to any traveler who asked questions that might have proved embarrassing.

3. It seems that when Herodotus went to Delphi he was already familiar with the history of Athens and Sparta. With reference to several points he presents a double tradition, the local account which charged the Delphic oracle with failure to predict the truth, and an account, apparently of Delphic origin, which explained, refuted, or denied these charges. Either Herodotus brought these questions to Delphi, we may fairly assume, and furnishes us the answers he received, or possibly the priests recognized in him a valuable apologist, and gave him both the criticism and the answer to it with the intention that he defend the god on charges they knew were being brought against him.

For example: Sparta, having conquered Messene, desired to press northward into Arcadia. An oracle promised them Tegea[1] "to dance in, and measure off with a rope." In the period of Athenian supremacy, about the middle of the fifth century, such an oracle might well have roused the anger of the Athenians, who were interested in holding the Spartans in check. Possibly[2] the first verses were forged at Delphi to prove that Apollo had not incited the war, but had modified a demand of Sparta for all Arcadia. The lines about Tegea, as the priests would point out to Herodotus, had a double meaning; they were fulfilled when Spartan captives in chain gangs were forced to cultivate the fields of Tegea. The second oracle,[3] about the bones of Orestes, bears no mark of Delphic modification; it may well have been genuine whether Herodotus got it at Delphi or at Sparta.

Herodotus mentions two cases in which the oracle at Delphi was reputed to have been bribed by money. According to a story[4] he heard at Athens (from the opponents of Pericles), the Alcmaeonidae

[1] i. 66. [2] Cp. Oeri, *op. cit.*, p. 45. [3] i. 67. [4] v. 63.

Digitized by Google

bribed the Pythia to send Spartans against the Pisistratidae in Athens. The Spartans, contrary to their own interest, did drive out the Pisistratidae, and the Alcmaeonidae again became the controlling factor in a democratic state. The cautious way in which Herodotus tells the story, and the doubt he expressed later,[1] "If they really did persuade the Pythia, etc.," suggest that Herodotus discussed the tale with his Delphic guides, who denied its truth.

On another occasion the oracle was bribed by Cleomenes to answer that Demaratus was not the son of Ariston.[2] Herodotus adds that, when it was discovered, Cobon, the tool of Cleomenes, was banished, and Perialle, the priestess, deposed from her office. At the same time Herodotus indicates his belief that the Pythia told the truth. We may assume that in this instance the Delphic attendants admitted the bribery of the oracle, furnished Herodotus with the names of the officials who had been punished for it, and yet claimed that the response of the Pythia had been a true one.

4. The most important question that could be raised with reference to the honor of the Delphic god has to do with his attitude in the Persian wars. It is perfectly clear that in this part of his work Herodotus is *not* the apologist for the Delphic oracle. His account[3] of the god's command to invoke the winds, and of the Persian attack on Delphi is clearly of Delphic origin; but when he comes to the oracle to which Mardonius pinned his faith, the oracle that the Persian army would be destroyed if they attacked Delphi, he is forced to turn to the collection of Bacis and to insert an oracle which, he says, did not really apply to the Persians. In the first six books he appears as the apologist of the oracle on the basis of material furnished him by the priests—material much of which seems to have been forged at Delphi with the express purpose of defending the oracle from criticism. In the last three books he mentions without comment oracles which clearly show the "Medism" of Delphi; only twice does he give material gained at Delphi, and this is not at all controversial in character; in one definite instance he is driven to seek in the compilation of Bacis an oracle favorable to the claims of the shrine. Did Herodotus feel that the Delphic oracle was discredited

[1] vi. 123. [2] vi. 66. [3] vii. 178; viii. 35–39.

Digitized by Google

by its attitude toward Persia? Or were these books written after he had gone from Athens to Thurii?

That the Delphic shrine looked forward to the success of Xerxes, and gave oracles on this basis, seems clear. The Cretans[1] were bidden to refrain from the war; the Argives[2]—if this oracle belongs where it is placed by the historian—received advice of similar import; the Athenians[3] were told that Athens would be destroyed; the Spartans[4], somewhat later, were bidden to demand reparation for the death of Leonidas and to *accept whatever Xerxes offered.* The statement[5] that either Sparta or a Spartan king must perish was shrewd enough; it was not encouraging. That Gelon[6] should select Delphi as a place for deposit of moneys to be given to Xerxes in case of his success, casts a shade of doubt on the oracle. That Apollo must demand from Aegina[7] the prize for bravery at Salamis looks as if the Aeginetans did not feel deeply indebted to him for his aid. On the other hand, the allies[8] did dedicate offerings at Delphi as well as at Olympia; at Delphi and at Athens[9] there were monuments to the winds, whose aid Apollo had bidden the Greeks invoke.

The account of the Persian attack on Delphi[10] is just what one would expect in case the Delphic shrine wished to prove that it had not favored the Persians. Today, as in the days of Herodotus, one may see the rocks that fell and crushed the Persians; the evidence is worth as much today as it was when the Delphic priests told Herodotus their tale. It is true that the attitude of the shrine had been so guarded that Xerxes may not have fully understood it; it is true that he knew of the riches gathered there, nor was he overcareful not to commit sacrilege; it is possible that the oracle trusted by Mardonius, "Pillage Delphi and be destroyed," may have been given after the retreat of Xerxes, as Busolt suggests.[11] On the whole, modern writers are inclined to adopt the principle of Ephorus, though they use it somewhat differently, and rationalize the tale. In any case, it is clear that Herodotus got his story at Delphi. According to the version of the priests, Apollo defended his shrine by supernatural means when the Persians attacked it, thereby proving that he was

[1] vii. 169. [2] vii. 148. [3] vii. 140. [4] viii. 114. [5] vii. 220. [6] vii. 163. [7] viii. 122. [8] ix. 81. [9] vii. 178, 189. [10] viii. 35–39.

[11] Busolt *Griechische Geschichte* II². 689, A. 3, quoted with approval by Hauvette.

Digitized by Google

the all-powerful friend of Greece. The usefulness of this proof (which was certainly necessary) and the appeal to the fallen rocks arouse suspicion.

The fact remains that, but for this story of the rocks and the reference to a Delphic altar to the winds, the Delphic source does not appear in the last three books of the history. There are no cases of the revision of tales from local sources in the light of material found at Delphi.

It has often been pointed out that almost all the oracles which Herodotus got at Delphi are quoted in their metrical form, while oracles from other sources are frequently given only in substance. That the Delphic "Commentaries" were in written form, a book of oracles (forged and genuine) together with notes and explanations to prove the power of the Delphic Apollo, is a just inference.

It remains to be proven that anyone besides Herodotus has drawn largely from this source. I am inclined to agree with Oeri[1] that Herodotus was selected by the Delphic priests as their special apologist, and that special pains were taken to furnish him with the Delphic version of Greek history. I should go farther than Oeri in saying that Herodotus had too much historical sense to fulfil the task laid upon him. In his earlier books the non-Delphic version of Delphic tales can often be made out clearly. Where the Delphic shrine most needed defense, in explaining its attitude during the Persian wars, Herodotus failed the priests entirely. The reason for this is most easily found in the assumption that when he wrote these books he had already left Greece and was no longer under the influence of the Delphic priesthood.

II. THE CLAIMS OF THE DELPHIC ORACLE

The second question I have proposed has to do with the claims of the Delphic oracle. Granted that Herodotus is the one special apologist of this shrine, so far as Greek literature is preserved to us, and that he has been instructed by the priests in their doctrine of Apollo as an infallible prophet, inspired guide in politics, morals, and religion, we could find no better means for determining the claims of Delphi than by the study of this history. Nor is it necessary for such a study

[1] *Op. cit.*, pp. 67 f.

Digitized by Google

to distinguish forged deliverances of the god from those that are genuine. In many instances the forgeries can be detected, but both classes alike illustrate the *claims* of the shrine; only when we wish to weigh these claims is it necessary to throw out forgeries and forged emendations.

In general, the Delphic shrine claimed that the priestess gave inspired responses to questions about what was beyond the range of human knowledge. These responses, to judge from the samples preserved by Herodotus, did not always answer the questions that were asked, for sometimes the god furnished information more important than that which the questioner asked; they were often in the form of riddles, though the priests claimed that these riddles should be clear enough to intelligent men; many of them were perfectly definite, enforcing a few principles, which will presently be stated. From other sources one learns something of the method by which the oracle was consulted, the character of the priestess, the way the question was put, the part of the priests in giving the answer metrical form, etc. That all such things are omitted without comment by Herodotus, that he uses the simple formula, "The Pythia answered," might lead to the inference that he knew little or nothing of the paraphernalia of the shrine. I believe this inference to be substantially true, not because he was not interested to investigate the matter, but rather because the priests sought to conceal it. Whatever the explanation, he invariably gives the claim of the shrine in its simplest form. The god knows what man does not know; he answers directly through the priestess questions about this unknown; on this imposing claim rested the dignity and influence of the shrine.

If, now, we go further, and ask just what sort of answers about the future were given, and what general principles guided these answers, the oracles quoted to Herodotus give much information.

1. The Delphic oracle claimed to guide *individuals* who sought its aid. That the oracles of Herodotus were given to public men, prophets and kings, is to be explained by the nature of his work. Halyattes sent to Delphi about his illness; Croesus, about his son's deafness; Tisamenes came to inquire about offspring. The last receives a promise of glory in great contests; Croesus is warned of evil; Halyattes alone gets what he came for—the knowledge that by

Digitized by Google

rebuilding a temple of Athena the divine cause of his illness would be removed.

2. The Delphic oracle claimed to meet difficulties in the internal administration of Greek states. It confirmed and overthrew dynasties, as in Lydia and Cyrene. In general, the deliverances of the oracle confirmed the party in power, while it foretold the final overthrow of dynasties which gained the power by unjust means. In Lydia the Heracleidae, then the overthrower of the Heracleidae, were confirmed in their power, while to the race of Gyges the limit was set at four generations. So at Cyrene there were to be four kings of the name of Battus, four of the name of Arcesilaus.

Further, the Delphic oracle claimed the power to put an end to political confusion. It claimed to have given the constitution of Sparta to Lycurgus, to decide on the legitimacy of Spartan kings; it sent an arbitrator from Mantinea to Cyrene; it promised the Dolonci a deliverer, who turned out to be Miltiades.

In particular, states turned to Delphi for aid in the time of a plague. In such instances the oracle first stated the cause of the plague, then the remedy. Trees died of drought at Thera[1] because no colony in Libya had been founded, as Apollo had bidden; when Battus set out for Libya, the plague ceased. At Epidaurus[2] the unfruitfulness of plants and animals was due to failure to worship the divinities of growth; the people were bidden to worship Damia and Auxesia.[3] At Lemnos[4] a similar plague was due to the cruelty of the people toward their Athenian wives; recompense must be made to the Athenians. Delphi[5] itself suffered from a plague as a result of the cruel murder of Aesop; the plague ceased when it paid a sum of money to the injured family. The blindness of the Cnidians,[6] who attempted to make their peninsula an island, was explained as due to this interference with the laws of nature. These plagues were explained as caused by transgression of moral law, or by neglect of some divinity; in almost every instance the appeal to the oracle was used to confirm Delphi in its claim to be the moral and religious guide of Greece.

3. The Delphic god guides the colonies founded by Greek states. Herodotus mentions the oracles in regard to only three attempts at

[1] iv. 150 f. [2] v. 82. [3] 1 Cf. i. 167. [4] vi. 139. [5] ii. 134. [6] i. 174.

Digitized by Google

colonization; these, however, illustrate the claims of the god. The Spartans[1] under Dorieus founded a colony, we are told, "without consulting Delphi as to the place, or performing any of the customary rites." Driven out from Libya, and returning unsuccessful, they did consult the Delphic god, whereupon their venture in Sybaris was crowned with his blessing. It appeared that Delphi had gained the *right* to be consulted about colonies. Herodotus quotes several oracles, and mentions several more, in his account of Cyrene. In this instance it appears that the original idea that the Theraeans found a colony in Libya[2] was suggested to their king when he consulted the oracle about other matters. When a plague had warned them of the displeasure of Apollo, if we may accept the Delphic interpretation, and when yet other evils drove them to consult the god, the answer[3] was still: "Found a colony in Libya." Twice the colonists who had obeyed the god sought to return; Apollo did not permit them, but instead urged all the Greeks who came to Delphi to join the colony at Cyrene. Apollo, we may infer, claimed the right to dictate to a state that it send out a colony, the right to say where the colony should be founded, and the right to supervise the affairs of the nascent state. In no other sphere of its activity does the political shrewdness of the priests appear to better advantage.

4. The Delphic oracle claimed to guide the Greek states in war. Inasmuch as both parties were likely to consult the oracle, and the issue of the war was often uncertain, the task of answering the questions put to the oracle in such wise as to maintain the influence of the shrine as arbiter of Greece, must have been an extremely delicate one. The priests of the Delphic god seem to have made three claims to Herodotus: (1) the god warns those who seek his advice of impending calamity; (2) the god checks arrogant plans by advising moderation and delay; (3) the god sometimes suggests a divinity or hero by whose worship victory may be obtained. The Athenians were bidden, said the priests, to wait thirty years before attacking Aegina, and meanwhile to establish the worship of Aeacus; after both conditions were fulfilled, the victory of Athens was complete. The victory of the Greeks at Artemisium was claimed by the oracle to be the result of its advice to worship the winds. Naturally the

[1] v. 42. [2] iv. 150. [3] iv. 156.

Digitized by Google

priests laid even more stress on the first point, the warning of impending calamity. Croesus, they said, had been warned to flee when a mule became king of the Persians; Siphnus had not heeded the warning against the red herald; the fall of Miletus was foreseen and foretold by the god. With reference to the expedition of Xerxes I have tried to show that Herodotus does not give us the standpoint of Delphi with the same definiteness as elsewhere. No doubt it was politic for the oracle to advise Argos and Crete not to join the war, to predict the fall of Athens, to answer the Spartans that their city or one of its kings should fall. How the priests would have explained the so-called "Medism" of the oracle we do not know.

5. It has already appeared that the oracle claimed to be a guide in Greek worship, especially the worship of heroes. In general, its influence was exerted to establish or to resuscitate the worship of purely local divinities. The worship of the winds at Delphi and of Boreas at Athens might be classed as local. Orestes' bones were brought to Sparta, Cyrnus was worshiped at Velia, rites to heroes were established at Agylla, Aeacus obtained a shrine at Athens—all as the result of oracles delivered by the Delphic Apollo. In general, these local worships meant more for popular religion than the more imposing state worship; it is not so much that Apollo turned against the worship of the greater gods, as that he sought to develop a more vital religion among the people.

In two instances the Delphic god speaks in favor of the servants of local religion. A priestess at Paros,[1] Timo by name, was charged with complicity in the attack of Miltiades; when the matter was referred to Delphi, the god bade the Parians to release her, asserting that Miltiades, the real offender, would be punished. Again the god commanded reparation to one Euenius[2] who had been punished too severely for alleged neglect of duty in his sacred office.

6. Finally, to judge from the oracles quoted by Herodotus, the Delphic shrine claimed to be a moral guide to the Greeks. The punishment of sin is a favorite theme in Herodotus; in the oracles themselves, moreover, not simply in his comments, the principle is frequently enunciated that sin is punished in the end. To Cypselus,

[1] vi. 135. [2] ix. 93.

Digitized by Google

to Gyges, to the Battiadae, are given assurances of temporary prosperity and final overthrow. One of the most interesting cases is that of Glaucus,[1] the Spartan who dared ask the oracle whether he might keep money which he had sworn to pay. No doubt the oracle was forged after the extermination of his family, but—probably under Delphic influence—the fact was made the text for an oracle in which this dire punishment was predicted. The man who *purposed* to break his oath—such was the sentiment attributed to the Pythia—was to be punished as severely as though he had carried out his purpose; though the punishment was delayed, it was none the less sure.

In one other point the oracles cited by Herodotus bear testimony to this ethical influence. Again and again these deliverances demand a recompense for cruelty and murder; not the recompense in kind which led to blood-feuds among primitive peoples, but rather a fine in money. Ordinarily some plague sends the offending party to Delphi for aid. The Lemnians who slew their conspiring wives are bidden to pay what recompense their Athenian kindred demand; the Delphians themselves are to make money recompense to the relatives of Aesop for his cruel death; apparently it is a money recompense which the Spartans were to demand for the death of Leonidas. Only in the case of the Agyllaeans did religious rites atone for cruel deeds. That cruelty and murder were to be punished even when they were the acts of the state; that this punishment was to be of such a character as not to provoke further deeds of violence—such was the principle inculcated by the answers of the oracle.

The lesson of Herodotus consists in these imposing claims of the oracle. To estimate the importance of these claims, to offer any explanation for the truth that lies behind them, to investigate the ritual by which oracles were given, are tasks which I have intentionally set aside in order to study Herodotus' testimony in itself.

[1] vi. 86.

Digitized by Google

A NOTE[1] ON *RAPUIT* IN VIRGIL *AENEID* I. 176

> Ac primum silici scintillam excudit Achates
> suscepitque ignem foliis, atque arida circum
> nutrimenta dedit, rapuitque in fomite flammam.

The ordinary school editions of the *Aeneid* either fail entirely to explain the meaning of *rapuitque in fomite flammam* or do so in a very unsatisfactory manner. The earliest explanation was given by Servius in his commentary on this passage. He defines *rapuit* as *raptim* (i. e., *celeriter*) *fecit flammam in fomite*. Heyne substantially reiterates this explanation in his brief note, and is followed by a large number of modern editors. Wagner departs entirely from the traditional rendering, and suggests that *rapuit* refers to the waving to and fro by Achates of the mass of fuel enveloping the smoldering leaves to produce a flame. He adds that the shepherds of his own day produced a blaze by putting a bit of smoldering punk in a bundle of straw, and when this was waved in the air it burst into flame. This explanation has been characterized by Henry, Forbiger, and Benoist as "gratuitous," "paullo subtilior," and "bien subtile." Others, including Ladewig, Duvaux, Anthon, and apparently Frieze (in his vocabulary), agree with Wagner without strengthening his position in any way. So far as the Latinity of the passage is concerned, there is little to choose between the two interpretations, as no parallels are produced in either case. Henry maintains that there is no indication of how the flame was produced. But is it likely that Virgil would be guilty of such an important omission in a description so carefully elaborated?

Fire-making by the method in vogue before the introduction of matches falls into three divisions: (1) the obtaining of the spark; (2) the igniting of the tinder; (3) the production of the flame. The third is by far the most difficult operation. We have abundant proof that Virgil was well acquainted with woodcraft and all the details of Italian country life. He is fond of displaying very detailed knowledge of a subject in a highly expressive word or phrase. In the present instance he devotes three lines to *describe* what he might very well have *indicated* in three words. It is scarcely conceivable that he omitted, as Henry holds, the most important part of the process. Some confirmation of this view is afforded by the

[1] Contributions in the form of Notes or Discussions should be sent to Henry A. Sanders, 1227 Washtenaw Avenue, Ann Arbor, Mich.

Digitized by Google

fact that both Valerius Flaccus (ii. 448) and Boileau (cited by de Lille, in the introduction to his translation of the *Georgics*, p. 33), in passages apparently based on this, include this part of the incident, but explain that the blaze was produced by the use of sulphur. Now we know that smoldering leaves or punk will not blaze except by the use of sulphur, or the application of a draft by fanning, blowing, or waving. Anyone familiar with the practice of the North American Indian a generation ago in the northern woods is aware that he did precisely as Wagner says the shepherd of his day did. The smoldering punk was inclosed in a bundle of frayed cedar bark, if possible, and waved rapidly to and fro until it burst into flame. And it seems that in no other way, under the circumstances, could a flame be produced. This meets the objection of Henry that it is as reasonable to suppose that Achates blew the ignited leaves into a blaze. His reference to Ovid (*Met.* viii. 641) is not in point, for there the basis of the fire was a bed of coals under the ashes of an old fire, which would alter the situation completely. It is reasonable to suppose the Italian peasant of Virgil's day did exactly as the German peasant and the North American Indian did under similar circumstances, and that Virgil was familiar with this custom. Shipwrecked Trojans were in all likelihood without such appliances as sulphur, which was doubtless used in Rome in Virgil's day. Moreover, if Virgil had intended, as Heyne would have us believe, to end his description in such a trivial manner he could have easily found a less vague way of expressing quickness. The word *rapuit*, however, suggests very vividly the rapid motion of Achates' arm as he waved the mass of fuel back and forth. The figurative use of the same verb in *Aen.* iv. 286 is based upon this idea of rapid motion to and fro. Achates seems in reality to snatch the flame that burst out in the bundle of kindling matter (*fomite*). The sense of the passage is then: "he fanned the touchwood into flame by waving it in the air."

ROBERT J. BONNER.

UNIVERSITY OF CHICAGO.

Digitized by Google

Reports from the Classical Field

It is the purpose of this department to keep the readers of the *Journal* informed of events and undertakings in the classical field, and to make them familiar with the varying conditions under which classical work is being done, and with the aims and experiences of those who are in one way or another endeavoring to increase its effectiveness.

The success of the department will naturally depend to a great extent on the co-operation of the individual readers themselves. Everyone interested in the *Journal* and in what it is trying to do is therefore cordially invited to report anything of interest that may come to his notice. Inquiries and suggestions will also be useful in directing the attention of the editors to things which may otherwise escape their notice. Communications should be addressed to J. J. Schlicher, 1811 N. Eighth Street, Terre Haute, Ind.

Presentation of the "Captivi" at Earlham College.—The great handicap of a small college in the production of a Latin play is the limited number of students from whom competent actors can be selected. The Earlham performance, however, was unusually fortunate in this respect, even though it was necessary to choose several students who had not specialized in Latin. The part of Ergasilus, particularly, was acted with life and spirit.

The performance was given in College Hall at Richmond, Ind., under the auspices of the Latin Club. The programme of the club during the year had been a study of the classical drama, and the original intention was to presen' only one or two acts of a play of Plautus. The growth of interest in the ideat however, and a clearer conception of its feasibility, resulted in the development of the larger plan.

Such an ideal performance as the one at Harvard was of course impossible. An accurate quantitative rendering of the lines was given up early in the course of the rehearsals, as it became evident that with the time at their disposal—the performers had to carry all their regular work in addition to this—several of them would sacrifice therefor the really intelligent and spirited interpretation of the parts, and this latter aim was constantly held up as the *sine qua non*. In the face of much friendly warning, to the effect that there should be no music without accurate scansion, it was decided to introduce the Frederic DeForest Allen *Phormio* music during all the *cantica*. While this was undertaken with some misgivings, the result was entirely satisfactory. The effect of this characteristic musical "background" was good, and it was distinctly appreciated by the audience. There was no difficulty in so directing the instruments as to secure loud and soft, spirited and quiet effects, in harmony with the spirit of the lines. The *tibicen scaenicus* played his part with the double flute so perfectly as to

Digitized by Google

deceive many in the audience. The score of Professor Allen's music was changed so as to drop out the bassoon (no competent player being available) and substitute the flute for the oboe, the latter proving too shrill and strong for a small auditorium; this left the flute and two clarinets.

The costumes, with the exception of two, and the wigs, beards, and shoes were made on the campus. It was a pleasant task to follow the Harvard models, although Indiana seemed sufficiently remote from Boston to make the use of undervests and "tights"—the costume of the *puer* alone excepted—unnecessary. The scenery required for the *Captives* is very simple, and it was not difficult to arrange an entirely adequate stage-setting—the house, filling the entire background, the streets, and the altars.

The introductory and explanatory address by the Hon. W. D. Foulke, and a libretto containing a metrical translation of all the longer speeches and full synopses of the rest, served to orient the audience, which was for the most part a popular one.

It may be of interest to some to know that the total expenses of the performance were little over a hundred dollars. C. K. C.

A "Latin Commencement" at the South Omaha High School.—This entertainment, conceived of as a means of bringing Latin within the interests of pupils and parents in a packing-house town, was naturally undertaken by the Latin teachers of the high school with not a little fear. For all its novelty, however, or perhaps partly because of it, the event created widespread interest, drew a crowded house, and left $125 as net proceeds. The entertainment, for the success of which every pupil in the department worked most willingly, consisted of Latin songs and declamations, a mock trial, a Roman school, and a short farce, *The Court of Juno*.

The Court of Juno, a lyrical drama in two acts, contrasted the present with the mythological ages, and portrayed the changes wrought by religious and scientific thought in moral and physical life.

The mock trial had a complete modern equipment of judge, jury, court reporter, bailiff, etc. In it the three upper classes, through their counsel, preferred charges against Virgil, Cicero, and Caesar. By means of the latest invention—connection by telephone with King Pluto—Mercury was instructed to conduct the accused before the "Classical Court." As each indictment came up, the attorneys for the prosecution argued the case admirably, and just as eloquently the Romans defended themselves. Virgil and Cicero were acquitted by the jury and sent back to Hades. In the case of Caesar, however, witnesses were introduced, one of whom was Ariovistus, subpoenaed from the lower world. Though the accused defended himself ably, he was found guilty and sentenced to "build a bridge across the Missouri exactly like the one he built across the Rhine, and to stand ready to explain the building of it to any Latin student who came to him." The prisoners, as well as the witness, wore the dress of their times.

The little boys who belonged to the Roman school were freshmen. They entered the schoolroom playing *pila*, and when called to order, recited their

Digitized by Google

multiplication tables, language and geography lessons, spoke pieces and sang, all in Latin, quite readily. One little fellow who was late and received a flogging, shouted, "Bonus ero, magister; bonus ero, magister," quite as if he meant it. Later on he redeemed himself by reciting

Mica, mica, parva stella,
Miror quaenam sis, tam bella.

A song to Aurora at the beginning of the entertainment, and *Gaudeamus igitur* during one of the intervals, were sung by a chorus of seventy-five voices.

A. M. F.

Hermann Usener, 1834–1905.—On October 21 Hermann Usener died in Bonn, where for nearly forty years he had lived and taught, at the age of seventy-one. His name is perhaps less well known than that of many others, who by works of a more general or summarizing nature are constantly brought to the attention of fellow-workers, but few greater classical scholars have lived in our time. It reveals a characteristic trait of his restless, penetrating mind that practically all of his publications, whether put forth as books or as shorter monographs, were in the strictest sense works of investigation. To him more than to any other one man we owe the great, though gradual, transformation in classical studies which the last three decades have witnessed—the collapse of the stately structure of *Altertumswissenschaft*, which Wolf and Boeckh had elaborated, and the replacing of its parts in their proper relationship to the framework of history as a whole. He was impatient of conventional boundary lines in the territory of scholarship, and in nearly every subject which he studied he transcended in all directions the usual barriers which confine the vision of the classical student. He loved wide horizons and deep perspectives, and all of his published work bears evidence of this craving for a complete historical understanding.

But, in spite of his great attainments and the number and importance of his published works, he looked upon himself primarily as a teacher. What he was in this capacity only those can know who were privileged to enjoy his instruction; but for the world at large it could be demonstrated impressively by a mere list of his pupils, or by an enumeration of the works of others which profess their debt of obligation to his suggestion and guidance. After the withdrawal of Ritschl in 1865, and the untimely death of Jahn in 1868, it seemed as if the famous school of classical philology in Bonn was destined soon to be no more than a memory of past greatness. That it maintained its leadership for another generation was due in largest measure to the genius and devotion of two men, Usener and his brilliant colleague Buecheler, whose name cannot be repressed here, after so many years of almost inseparable association with the name of him who has now gone before.

G. L. H.

St. Louis High Schools.—A recent change leaves Latin as the only language for the four years of the high-school course known as the "Teachers' Preparatory." Latin is required throughout the course.

Digitized by Google

Greek is now given at the Central and the McKinley High Schools, and will be offered at the Yeatman at the beginning of the February term. It is said that there are more Greek pupils at the Central High School than in all the high schools of Chicago.

Lawrence University, Appleton, Wis.—The institution has been provided with increased library facilities for classical work, and five graduates (four in Latin and one in Greek) are working for their master's degree. Additional courses in Greek have been introduced by Professor Albert A. Trever, who has recently been appointed to the chair of Greek.

Mr. Athol Robbins, the Rhodes scholar from Wisconsin this year and a Lawrence man, intends to devote his three years at Oxford to Greek and Latin.

University of Mississippi.—Classical education in the South has suffered a serious loss in the resignation of Dr. P. H. Saunders, professor of Greek at this university. By his enthusiasm and magnetism he had greatly increased the number of classical students in the schools of the state, and had raised the standard of scholarship. He is now president of a bank at Laurel, Miss.

Roxbury Latin School.—Headmaster William C. Collar is beginning his fiftieth year of service at the school.

Clarence W. Gleason, for sixteen years an instructor, has resigned to go to the Volkmann School, a boy's preparatory school in Boston. His successor is Reginald Foster, Harvard, 1903, who comes from the St. Paul's School, Concord, N. H.

University of Missouri.—Several changes have occurred in the department of Latin. Professor Jones is obliged by an increased enrolment to give more of his time to his duties as dean. Miss Eva Johnston has returned from a year's leave of absence spent in Königsberg, where she took her doctor's degree. Dr. E. H. Sturtevant, who occupied her place in her absence, has gone to Indiana University. Additions to the instructional force are Howard V. Canter, Ph.D. (Washington and Lee), instructor in Latin, and Truman Michelson, Ph.D. (Harvard), who has the work in Sanskrit and comparative philology. The latter is busied with a study of the root *khya* in Pāli and Prākrit, while the former is continuing his work along the lines of his doctor's dissertation, which dealt with infinitive constructions in Livy.

The Harvard and Yale Examinations.—A great deal of complaint is being made by preparatory schools over the failure of Harvard and Yale to make the same division of the entrance Latin requirements between the preliminary and the final examinations. In schools which prepare for both, a wasteful extra provision is regularly necessary in order to accommodate a few students. It appears, however, from an article in a recent number of the *Educational Review*, that Harvard is showing some willingness to accept the requirements of the College Entrance Examination Board of the Middle States and Maryland.

Digitized by Google

Book Reviews

The Life of the Ancient Greeks. By CHARLES BURTON GULICK. New York: D. Appleton & Co. Pp. xii+373. $1.40 net.

The publication of this book belongs to a movement in the teaching and the study of Greek which deserves the greatest encouragement. The elective system is now thoroughly established as a policy, not only in universities and colleges, but in high schools as well. It is evident, then, that Greek must stand or fall on its merits. It will not continue to be studied merely because it has been included in the fixed curricula of past years. Nor will Greek studies long maintain their place among the subjects elected by students of the present day, if Greek literature continues to be made the mere vehicle for conveying a knowledge of Greek forms and syntax. Other phases of Greek studies must be given more emphasis in the future than they have received in the past. Greek literature must be made the basis for a wider study of the history, art, social life, and mythology of the Greek people. These features of Greek studies are both interesting and valuable to students of the present day, and it is quite possible for teachers to treat them in connection with the reading of Greek authors, to say nothing of presenting them independently. In fact, a lively interest is thereby added to the reading of the literature. Not only is this true, but actual experience has shown that students who have, without any knowledge of the Greek language, undertaken the study of Greek history, art, mythology, or manners and customs, have been inspired with a desire to know the literature of the Greeks at first hand.

The author of *The Life of the Ancient Greeks* has planned his book admirably to accomplish these good results. He has treated the subjects briefly but clearly. He has confined himself to a definite field, and has presented the well-established facts in that field, and he has avoided the mistake which many writers on similar subjects have made, of presenting his own conjectures as demonstrated truth.

After giving a brief description of Greece, Attica, and Athens, the author treats of the dwellings of the Greeks; their childhood, school training, and marriage; their food, clothing, social entertainments, and various callings; their hospitality, religion, death and burial, etc. Each subject is fully illustrated by excellent cuts, and the value of the book is still further enhanced by a bibliography of the themes of each chapter added as a supplement. It is an excellent book both for reference and as a textbook for the study of the manners and customs of the ancient Greeks, and will be of great value to all teachers of Greek.

W. G. MANLY.

UNIVERSITY OF MISSOURI.

Digitized by Google

Titi Livi ab Urbe Condita Libri. I, XXI, XXII. With Introduction and Commentary. By EMORY B. LEASE. New York: University Publishing Co., 1905. Pp. lxvii+438. $1.25.

This book makes a good impression at first sight. The introduction is elaborate, the notes extensive. The binding, paper, and printing do credit to the publishers, if we except a brief passage on p. 217, where the type was in some way injured. Especially the dedication to Professor Minton Warren, and the thanks given in the preface to Professors Lodge, Pais, and Knapp, give at least a hint that accuracy and learning are to be expected.

The text of Books I and XXII is from the last edition by M. Mueller; of Book XXI, from the last edition by Woelfflin. The accuracy of the copy I can not fully determine, as my editions of these books are older, but changes involving errors of judgment or misprints are numerous: p. 3, l. 6, comma omitted after *Aeneam;* p. 4, l. 34, *factum* for *factam*; l. 59, comma inserted after *terras;* etc. But this is mild compared with the later portions. On p. 64 commas are omitted as follows: l. 1, after *praefari;* l. 3, after *memorabile;* l. 6, after *arma;* l. 10, after *fuerint;* l. 15, after *Hamilcari;* l. 18, after *se*, and after *posset;* l. 20, after *concessam;* and l. 21, after *Romanorum*. Five of these are certainly misprints; they make the text unintelligible to the young student.

If we turn to the introduction, the case is even worse. We find errors, careless statements, or needless repetitions on almost every page: p. x, Livy was on *familiar terms* with Claudius, afterward emperor; p. xi, his history is a *monument of eulogy* to the Roman people; it covered a period of over 750 years, from the landing of Aeneas to his own time (no, it was nearly 1,070 years, or, if he reckoned only from the founding of Rome, 745 years); p. xii, it was *published in decades* (a view long since abandoned); p. xiv, Livy's patriotic feelings often lead him to *color the narrative in favor of the Romans;* p. xvii, Florus in his *panegyric* (!) of the Roman people; . . . . Valerius Maximus in his *History;* p. xviii, L. Calpurnius Piso *revised the Annales Maximi* and *began the Chronicle of the Pontifices;* . . . . Livy makes extensive use of Claudius from Book III on (Read VI). But enumeration of these errors is both tiresome and fruitless.

The chief weight of the edition seems to lie in the study of Livy's language and style. This is the editor's special field, so we may expect accuracy here, if anywhere; but compare the following: p. xxxix, the partitive genitive depending on the neuter of an adjective is common in poetry and is first freely used in prose by Livy (cf. the statement in Allen and Grenough's *New Grammar*, § 346, 3, n. 1); p. xli, *haud* is the *favorite* negative with Livy; p. xliii, *ab Sicilia*, cited as a name of *town* with preposition; but I will not continue the enumeration. Not even the citations are accurate. On one page (xlvi), which I compared, I found the following mistakes: l. 7, for xxi. 14. 8, read xxi. 4. 8; l. 13, for xxi. 10. 5, read xxi. 10. 4; and for xxii. 18. 7, read xxi. 18. 7; l. 14, for xxii. 1. 8, read xxii. 18. 8.

If we turn now to the commentary, we find that enumerations and cross-

Digitized by Google

references are the rule. On p. 180 are tables giving number of instances of *quippe qui* and *ut qui* by decades, also of the omissions of *esse* or of the subject with the future infinitive; p. 183, n. 1, we learn that Livy uses the contracted forms of the perfect subjunctive rarely (12 times), greatly preferring the uncontracted (85 times); n. 2, before *l* Livy used *ac* 84 times, but *atque* only 4. I fail to see what interest such enumerations have for the college freshman. Yet he can skip them if not interested, and the teacher may perhaps get a little use out of them for the Latin writing work, assuming of course that the count is fairly accurate.

Much worse for the pupil is the system of cross-reference. Compare the following from p. 183: 51. *pereundi perdendique:* see §§ 59 and 63, *a; invexere:* see § 19, *a;* 52. *futurae:* "which will be:" see § 37, n.; *forsitan* . . . . :see § 49. E.; *initio* . . . . *ordiendae:* see § 62.

This is enough to exhaust the patience of even the most earnest pupil. There are over two thousand such cross-references in the notes alone. Very often, when you look up the reference, you find either a similar statement, or nothing in point, or a reference to still another passage.

The edition, in its present form, can not be recommended to the student beginning the study of Livy; yet there is a great deal of valuable information scattered through the book, which, if sifted and properly edited, would be valuable both for teacher and pupil.

HENRY A. SANDERS.

ANN ARBOR.

The Tragedies of Seneca. Rendered into English verse. By ELLA ISABEL HARRIS. London: Henry Frowde, 1904. Pp. xii+466. $2.40.

The tragedies of Seneca are of special interest to us, aside from their intrinsic value, for the triple reason that they are (with the exception of the *Octavia*) the sole representatives of Roman tragedy preserved entire, that they reflect the literary complexion of the artificial age in which they were produced, and that they had great influence in shaping the early English drama. They are, in fact, the stepping-stone between Greek and modern drama; for these tragedies, rather than the Greek plays, were the model for Italian, French, and early English tragedy. The principal reason for this was, no doubt, the fact that the Middle Age of Europe was an age of Latin rather than of Greek learning, and so Seneca was more accessible than the Greek dramatists. But it is also probable that his style and spirit appealed strongly to those later playwrights. The tragedies were especially popular in the early Elizabethan age, and a number of English translations of them appeared at that time. These different versions were collected in a single volume by Thomas Newton in 1585. The tragedies were again translated in 1761 by Glover.

Digitized by Google

Students of the development of the drama, and especially students of early English drama, have found these early translations hardly suitable for their purposes; and they will welcome this translation by Miss Harris as an invaluable help in their research.

Lack of space prevents any detailed comment upon the translation itself. Suffice it to say that the work has been done with great care, and that those who use the book may be assured that the translation is a trustworthy presentation of the original, so far as this can be said of any translation.

Both the dialogue and the lyric parts have been rendered into English blank verse. This represents very well the original *senarius*, but from the standpoint of literary form it is to be regretted that the choruses have not been translated into some corresponding lyric measures. If this had been done, a more faithful representation of Seneca would have been secured, and at the same time the monotony of the blank verse would have been broken. Such criticism of the book, however, is disarmed by the translator's own acknowledgement of this as the ideal form, and by her modest confession of hesitation in attempting the difficult task.

F. J. MILLER.

UNIVERSITY OF CHICAGO.

Die Interpolationen in der Odyssee. By FRIEDRICH BLASS. Halle: Niemeyer, 1904. Pp. 306.

The writer of this book has made an enviable reputation in many different lines of work, though he is perhaps best known as the author of *Die attische Beredsamkeit.* The present work gains much of its interest from the fact that it contains the judgment of a famous scholar upon the results that have been reached by critics in a field he has hitherto left untouched, the Homeric poems. The point of view is exceedingly conservative. Blass believes as little in the many-headed Homer as in the Lernaean Hydra. He asserts that it is time to apply to the criticism of the *Iliad* and the *Odyssey* the same principles which we use in dealing with any other Greek or Latin writer. The *Odyssey* he believes to be in large part the work of one great poet; that is sufficiently proved by its unity. The inconsistencies in chronology are discussed, frankly granted, but set aside as proving nothing against the unity of authorship. The frequent repetitions, also, are accepted as characteristic of the Homeric style; no passage should be rejected on this ground, unless the context demands it.

About two-thirds of the volume is devoted to a discussion, book by book, of the interpolations due to rhapsodists, copyists, and others. In this section Blass rejects, as unsuited to the context or in conflict with Homeric ideas, 680 lines in all, made up for the most part of scattered passages of from one to five lines, longer passages being ix. 322–31; xv. 14–26, 74–85; and the description of the palace of Alcinous, vii. 103–31. As was to be expected, most of these

Digitized by Google

lines have been discussed before, but even the specialist in Homeric criticism may find some points worthy of his attention (cf. Hennings *Berl. Phil. Woch.* 1905. 523). Among the longer interpolations by later poets he includes the loves of Ares and Aphrodite, viii. 266–369; that part of the visit to Hades which contains the catalogue of famous women, xi. 228–327, and of heroes not connected with the story of Troy, xi. 565–627; the passages referring to Theoclymenus, xv. 222–91, 508–49; xvii. 52–56, 61–166; xx. 347–89; the boar-hunt, xix. 394–466; the history of the bow, xxi. 15–41; xxiii. 111–76; and the last 624 lines of the poem. In all, 1,913 out of 10,197 lines are rejected. The opinions of the ancient critics are given much weight throughout.

It is unlikely that the opinions of Homeric scholars will be affected by the views of Blass upon the larger questions involved. The believer in an original Νόστος with later additions will still believe.

A. G. LAIRD.

UNIVERSITY OF WISCONSIN.

Essentials of Latin for Beginners. By H. C. PEARSON. New York: American Book Co. Pp. 316. $0.90.

Of the seventy-six lessons of the book, the last six, containing the conditions, wishes, complex sentences in indirect discourse, impersonal verbs, supine and periphrastic conjugations, are called "supplementary," to be taken or omitted as the teacher sees fit. The exercises of each lesson are in two parts, one for review and the other to illustrate more particularly the new grammatical points and words of the lesson. There are also occasional tests for the review of nouns and verbs. According to the author's statement, the words used in the exercises proper number only five hundred; but the vocabulary at the end of the book is rather larger than that of most books of the kind, owing to the many additional words found in the supplementary reading-lessons.

The book is designed as a direct preparation for Caesar, and in certain respects, at least, the author never loses sight of his goal. The vocabulary is rigidly Caesarean, and the exercises are even more so. The latter hardly ever emerge from the capturing of towns, the fighting of battles, the pitching of camps, the hearing of shouts from those who were with the baggage, the failure of the grain supply, etc. Even within this narrow round certain words occur with extreme frequency, while others which are given in the vocabularies are used but little, and some, apparently, not at all. The sentences of the exercises are short and easy, toward the end of the book certainly too easy. It is evidently the author's intention to accustom the pupil to long sentences by the supplementary reading-lessons, of which there are ten in the body of the book and more at the end, nearly all adaptations of parts of Caesar. The contrast between the short sentences of the regular exercises and the long ones in these reading-lesssons is striking enough, and it will not be hard for an experienced teacher to predict

Digitized by Google

what sort of a time the class will have with the latter. The gap is too great, not only in the length and complexity of the sentences, but also in the large number of new and often difficult words which these contain. A still further contrast between the regular exercises and the reading-lessons is due to a considerable lack of variety in the arrangement of words in the former, which is quite too regular to furnish a good preparation for the reading of an author. As a specific case in this line might be mentioned the almost invariable placing of the possessive adjective before the noun.

Some cases of suspicious Latin occur, as (p. 177) *Ubi ire mecum mavis?* where a note translates *ubi* by "when," and (p. 122) *Hic collis septuaginta quinque pedes est in altitudine*, a construction of which there are several other illustrations. On p. 133 we read, *Pompeius sex annis minor natu erat quam Caesar.*

The book contains some good pedagogical ideas and is attractive in appearance, but must be placed in a class with Collar and Daniell's *First Year Latin*, as another attempt to secure a preparation for the long, complex sentences of Caesar by the exclusive study of short and simple ones.

J. J. S.

A First Latin Writer. By MATHER A. ABBOTT. New York: American Book Co. Pp. 145. $0.60.

This book contains thirty-seven lessons, intended for the second year of the high school, and a general vocabulary. It covers the ordinary case and mood constructions, and is divided into three parts, of thirteen, twelve, and twelve lessons, two lessons at the end of each part being devoted to a review of that term's work. The vocabulary and illustrative examples are taken largely from the second book of Caesar. Each lesson deals with one or more constructions or a group of constructions, and consists of (*a*) grammatical questions with their answers, and English and Latin sentences illustrating the points discussed; (*b*) passages from the second book of Caesar, first in translation, then in Latin, in which the pupil is asked to point out the constructions just treated; (*c*) a vocabulary, and (*d*) sentences to be translated into Latin.

The idea of basing a systematic set of exercises for the second year on a selected Caesar vocabulary is a good one, and the book has good points, as, for example, its reviews. But such a book ought to take account of the first year's work, and ought to be based upon that more directly than this one is. The pupil may certainly be expected to know some of the simpler uses of the cases and of the verb when he enters the second year, and it would hardly seem necessary to have notes like "Into one place, *in unum locum. In* with the accusative." On the other hand, the pupil is, in the nature of the case, not well grounded as yet in some of the more difficult forms, such as the irregular verbs, pronouns, comparison, etc. Some of the time of the second year could not be more

Digitized by Google

profitably spent than in a further systematic treatment and review of these matters. The sentences for translation should, on the whole, be briefer. Six to eight lines is a useless lenght for any stage of high-scool work.

The catechetical method of grammar instruction makes an odd impression on one at this day, but we might pardon it if the author had been more careful to slough off some of his classroom habits. It does not suit everyone to have his pupils learn grammatical terms like "infinitive with subject accusative construction" and "indirect question construction," or to read that "the hortatory subjunctive is a main clause used to denote, etc.," or to have "repeated action" and "completed action" (or even "complete time") spoken of constantly as if hey were an exhaustive list of the possible tense-spheres.

Mistakes or misleading statements occur here and there. *Fines, -um* is misleading; *a mile* is not *milia passuum*, and *his army was conquered* is not *suus exercitus est victus*.

The author grudgingly "yields so far to present usage as to follow the old rule of marking long vowels in the penults and ultimas, and those only." "Hidden quantity" he has, as he says, altogether disregarded, i. e., has not marked the vowels before two consonants at all. The question of vowel-marking in an elementary Latin book is no longer an open one. But if one wishes to regard it so, he is in duty bound to choose between marking and not marking. The practice here adopted might be serviceable, if it were general, but, as things are, it is merely confusing.

There is not enough difference between the type of the exercises and that of the grammatical discussion, and the latter has a ragged and scattered appearance not inviting to the eye.

J. J. S.

Preparatory Latin Writer. By CHARLES E. BENNETT. Boston: Allyn & Bacon, 1905. Pp. 194. $0.80.

The widespread and favorable recognition accorded to the same author's *Latin Composition*, published in 1896, to which the present book forms a companion volume, makes a lengthy notice of the *Latin Writer* unnecessary. The general plan of both books is the same. The number of lessons (forty-four), the order in which the constructions are treated (following strictly that of the author's Latin grammar), the grammatical references (to Bennett, Allen and Greenough, and Harkness—to the latest editions of the last two), the illustrative examples (adapted from Roman authors) and the remarks thereon, are identical in the two books. In the new book, however, the English sentences for translation into Latin are based upon Caesar and not, as in the *Latin Composition*, upon Cicero. The sentences are of about the same difficulty and exhibit the various constructions under treatment in about the same variety of forms. The author has met the demand for passages of "continuous prose"

Digitized by Google

by providing forty such exercises—about twenty-five more than the older book contains. The book is marked by the same accuracy of statement that characterizes the author's other works. There is much to praise and little to criticize. We might, however, have expected the remark on p. 56 to have been worded somewhat differently in view of the conclusions reached by George V. Edwards in his work on the *Ablative of Quality and the Genitive of Quality* (New York, 1900); and since the phrase *multi ex se* rarely, if ever, occurs in classical prose it would probably best be omitted on p. 72. All in all, the book deserves to be highly recommended to teachers of Latin in secondary schools, who prefer the time-honored method of instruction in Latin composition, so well exemplified in this book and in that of Elisha Jones.

CLARENCE L. MEADER.

ANN ARBOR.

Latin Exercise Book. By A. I. DOTEY. New York: University Publishing Co. Part I, $0.25; parts II, III, IV, $0.20 each.

This series of notebooks, four in number, one for each of the first four books of Caesar's *Gallic War*, aims in the first place, according to the prefatory note, to guide the pupil in the preparation of his lesson, and in the second, to assist the teacher in securing definite recitations and systematic reviews. It consists of very helpful "Suggestive Questions and Notes" on each chapter, intended either to give the student direct assistance, or to call his attention by judicious questions to matters of importance to be found in his text or notes; of "Grammatical References" to be provided by the pupil for usually about thirty points of syntax taken from the chapter; of a blank column headed "Vocabulary," in which the pupil is to make a list of all new words and their meanings, and another column for additional notes taken in class. Last of all, there is a space, appropriately headed, for the inflection of some Latin word, to be written during the recitation period.

Aside from the practical difficulties which would suggest themselves to any teacher of Caesar in considering this plan, one cannot but think of the enormous amount of labor involved on the part of both teacher and pupil in operating with any degree of exactness a system of notebooks so elaborate as this. Yet when the great need, at that critical period, of some means of making both requirements and results more definite is considered, it seems ungrateful to criticize a plan so conscientiously worked out as this. The value of any such pedagogical device is, after all, in its suggestiveness; and while perhaps no teacher of any individuality would care to adopt this system of notes without modification, it might be used to advantage by almost any teacher.

J. RALEIGH NELSON.

LEWIS INSTITUTE,
Chicago.

Digitized by Google

New Literature

BOOKS

BROWNE, HENRY. Handbook of Homeric Study. New York: Longmans, Green & Co., 1905. Pp. xvi+333; 22 plates. $2.

Deals in a general way with some of the more important phases of the Homeric question, e. g., the date and authorship of the poems; the nature and history of their dialect; the relation of the Homeric to prehistoric, oriental, and Hellenic civilization, Homeric life and religion; the epic art of Homer, and so forth.

BURTON, HARRY EDWIN. Selections from Livy, with Notes and Introduction. New York: American Book Co., 1905. Pp. 375; 6 maps.

Intended for the use of college students. The selections, which range from one to eleven chapters in length, are taken from twenty different books.

GARDNER, PERCY. A Grammar of Greek Art. New York: The Macmillan Co., 1905. Pp. xii+267; 87 illustrations.

Some of the subjects treated are the "General Character of Greek Art," "Architecture," "Sculpture," "Vases," "Literature and Painting." The book is intended especially for classical teachers in schools.

MATHER, MAURICE W. Caesar: Episodes from the Gallic and Civil Wars. With Introduction, Notes, and Vocabulary. New York: American Book Co., 1905. Pp. 549; illustrations, maps, and plans. $1.25.

Gives some of the most important parts of both the *Gallic* and the *Civil War*. The selections from the *Gallic War* are equivalent in amount to the first four books. From the *Civil War* about two-thirds as much is taken.

MARX, FR. C. Lucilii Carminum Reliquiae. Vol. II. Leipzig: B. G. Teubner, 1905. Pp. 437. M. 14.

This, the second volume of Marx's great edition of Lucilius, contains the commentary on the 1,378 verses or fragments which he accepts as Lucilian. The work marks an epoch in the study of Lucilius.

PLESSIS, FRÉDÉRIC. Poésie latine, epitaphes, textes choisis et commentaires publiés avec le concours de six élèves. Paris: Fontemoing, 1905.

In this little book we have a new and interesting departure. The epigraphical material is treated as so much literature. Each one of the epigraphical poems selected (there are sixty-seven in all) is analyzed and commented on just as if it were a poem of Catullus or an ode of Horace.

POHL, RUDOLFUS. De Graecorum Medicis Publicis. Berlin: G. Reimer, 1905. Pp. 86. M. 1.80.

A carefully written dissertation in which all the available evidence relating to public physicians in Greece has been collected and discussed.

ROSTOWZEW, M. Römische Bleitesserae: Ein Beitrag zur Sozial- und Wirtschaftsgeschichte der römischen Kaiserzeit. Leipzig: Dieterich'sche Verlagsbuchhandlung, 1905. Pp. xi+131. M. 7.

A valuable treatise on the different kinds of lead tokens in use among the Romans. It is a briefer German edition of the author's Russian publication on the same subject.

SCHANZ, M. Geschichte der römischen Literatur. III. Teil: Die Zeit von Hadrian 117 bis auf Constantin 324. 2. Aufl. (Handbuch der klass. Alt. hrsg. von Iwan v. Müller VIII. iii.) München: C. H. Beck, 1905.

The first edition of this volume was published in 1896 and contained 410 pages. This edition has 512. The whole volume has been revised and the results of the investigations of recent years incorporated in it. It is the labor involved in new editions of parts already published that has prevented Professor Schanz from finishing his work. There is still one volume to come.

Digitized by Google

STEUP, J. Thukydides, erklärt von J. Classen. Bd. VI (Buch VI); 3. Aufl. Berlin: Weidmann, 1905. Pp. iv+295; 2 maps. M. 3.

A new volume of the revised edition of Classen's work, which does not, however, show much use of the literature that has appeared since Classen's time.

WALTERS, H. B. History of Ancient Pottery, Greek, Etruscan, and Roman. Based on the work of Samuel Birch. Two volumes. New York: Charles Scribner's Sons, 1905. Pp. xxv+504; xiv+558. Illustrated.

An important and much-needed work. Although based upon Birch's well-known history, it is, in many respects, independent of it. It does not include as many different kinds of pottery (all that is not Greek or Graeco-Italic is omitted) but is almost twice as large as the earlier work. This is due not so much to a more voluminous treatment as to the very great advance made in this subject in the last thirty years. Seventeen chapters in the two volumes are devoted to Greek vases and their decoration, one to Etruscan and South Italian work, and five to Roman pottery, i. e., pottery produced in Italy while under Roman rule.

ARTICLES

BONNER, CAMPBELL. The Use of Apostrophe in Homer. *Classical Review* XIX (1905). 383–86.

The writer concludes that metrical considerations furnished the occasion for the apostrophe in a majority of the cases in Homer. In some instances, however, there is no metrical exigency to be reckoned with, and the apostrophe has distinct rhetorical value; in other examples metrical and rhetorical considerations co-operate.

ELMORE, J. A Note on Horace *Sat.* 6. 126. *Classical Review* XIX (1905). 8. 400, 401.

A new explanation of the reading of V *fugio campum lusumque trigonem*. Mr. Elmore thinks that in *lusum trigonem* we have an example of the use of the perfect participle to express the leading idea of a phrase. The meaning, then, is not the "game of ball" (where *lusum*=*ludum*), nor the "ball game I have already played," but the "*playing* of the ball game"—"I leave behind me the campus and the ball-playing."

ENDT, JOHANN. Der Gebrauch der Apostrophe bei den lateinischen Epikern. *Wiener Studien* XXVII (1905). 106–29.

After commenting on some examples of apostrophe in Homer, Endt deals with the use of the figure in Virgil, Lucan, Silius Italicus, and other Roman poets. He protests against the promiscuous application of the *metri causa* argument in both the Greek and the Latin examples. His analysis shows the rhetorical intent of the figure in a considerable number of passages.

GARDNER, P. The Apoxyomenos of Lysippus. *Journal of Hellenic Studies* XXV (1905). 234–59.

Professor Gardner attacks the position, commonly held by archaeologists, that the Apoxyomenos of the Vatican faithfully reproduces a lost work of Lysippus and may be considered in all its details as an index of his style. He thinks that it is a copy of a work of one of Lysippus' pupils, or of someone belonging to his school, who worked in the third century.

JACOBY, F. Zur Entstehung der römischen Elegee. *Rheinisches Museum* LX (1905). 38–105.

The writer attacks the theory of F. Leo that the Roman subjective erotic elegy was of Hellenistic origin. He acknowledges that Roman elegy was influenced by the form of Hellenistic elegy, and that a great deal of illustrative mythological material of an erotic character was derived from that source, but takes the position that there is no evidence that Hellenistic elegy ever was subjective. While believing in several contributing influences, he is inclined to think that the subjective erotic elegy was very largely the creation of Cornelius Gallus and his followers, of whom Propertius was the most important.

SOGLIANO, A. Pompei—Relazione degli scavi fatti dal dicembre 1902 a tutto marzo 1905. *Notizie degli Scavi* 1905, fascicolo 4.

This article contains a belated description of the house (Reg: V. Ins. iv. N: 13) in which the fresco depicting scenes connected with the foundation of Rome was found three years ago. The value of the painting was first pointed out by Professor Pais, who published a photograph of it in the New York *Century*, and who has reproduced it in his recent book, *Ancient Legends of Roman History*.

Digitized by Google

"A volume of a scholar and of appeal to all who love learning and delight in classic lore."
—*Albany Argus.*

The Classics and Modern Training

A Series of Addresses Suggestive of the Value of Classical Studies to Education.

By SIDNEY G. ASHMORE, L.H.D.

Professor of the Latin Language and Literature in Union University.

12mo. Net $1.25. (By mail, $1.35)

Contents: A Plea for the Classics in our Schools, with Particular Reference to Latin; Our Classical Inheritance; The Tragedy and Comedy of the Greeks; Classical Archaeology; The Olympic Games at Athens in 1896.

"Has the distinct merit of shunning loose talk and laying stress upon more sensible arguments than are usually employed in the debate between classics and science."—*The Nation.*

"Every one who places utility, practicability, and material gain above everything else, who imagines that these things are alone worth striving for, may read Prof. Ashmore's book with profit to himself and to those upon whom his works and enterprises cast an influence." —*N. Y. Times.*

By the same author,

A Plea for the Classics in Our Schools

Reprinted from "The Classics and Modern Training."

12 mo. Paper. 25 cents.

G. P. PUTNAM'S SONS

NEW YORK *LONDON*

Digitized by Google

Digitized by Google

The Classical Journal

PUBLISHED UNDER THE AUSPICES OF THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

Volume I FEBRUARY, 1906 Number 3

Editorial

Sanity in First-Year Latin — **H. W. Johnston**

Early Legends and Recent Discoveries — **Samuel Ball Platner**

Reports from the Classical Field

Book Reviews

Euripides, Iphigenia in Tauris, Bates (D'Ooge)—*Xenophon's Anabasis i-iv*, Smith (Main)—*Roman Society from Nero to Marcus Aurelius*, Dill (Miller)—*Selections from Homer's Iliad*, Benner (Call)—*The Speeches of Isaeus*, Wyse (A. G. L.)—*Selections from the Public and Private Law of the Romans*, Robinson (Bechtel)—*The Greek Painter's Art*, Weir (A. F.)

New Literature

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO AND NEW YORK

Digitized by Google

LANTERN SLIDES
FOR CLASSICAL
ARCHAEOLOGY

6,000 Slides of Restorations, Plans, Sculpture, Inscriptions, Paintings, Views, etc., etc. Most extensive collection in existence for the illustration of the Life and Art of the Greeks and Romans. Compiled from photographs and from 175 illustrated works, many rare and costly. The source of each slide is accurately given

Complete catalogue and supplements 1, 2 and 3 (just out) listing the 6,000 slides sent postpaid for 25 cents in currency or stamps.

Especially for Teachers of Caesar

Supplement No. 2 contains 400 slides for use in teaching Caesar. These include 225 recent views of the battlefields and marches of the Bellum Gallicum from negatives made by Mr. Swain.

This list will be sent on application to any teacher of Caesar—ask for "supplement No. 2—Caesar Slides." Address

PRINCIPAL GEO. R. SWAIN,
BAY CITY, MICHIGAN.

The Clark Teachers' Agency fills positions of all grades in colleges and secondary schools *by direct recommendation.* Send for "Our Platform" (64 pages) giving full information and five hundred testimonial letters.

Address 604-605 Steinway Hall, 17 Van Buren Street, Chicago

16th Year

Northwestern Office, Boise, Idaho

Digitized by Google

THE CLASSICAL JOURNAL

VOLUME I FEBRUARY, 1906 NUMBER 3

Editorial

THE STATE TEACHERS' MEETINGS

In several of the states of the Association distinctly successful classical sections were held during the Christmas holidays in connection with the state teachers' meetings. Some of these were so good that they might well serve as models for those in which the organization has not yet been put on a satisfactory basis. Unfortunately the number of the latter is large. This year, for example, in numerous instances the attendance amounted to little more than a corporal's guard, the discussions of the papers were of only mediocre interest, and the proceedings as a whole tended to be perfunctory. In these states, indeed, all the old-time subjects seem to have yielded precedence to the "new pedagogy." It frequently happened that in the very same building where sparse audiences were nodding over a demonstration in mathematics or drooping under a paper on Virgil, just across the hall a rousing sectional meeting was being held in which the "child's mind" was the shuttlecock deftly batted to and fro by skilful exponents of the latest games of theoretical pedagogy. To be sure, the participants did not always agree as to the side upon which their legitimate plaything could be most effectively smitten, and various theories were advanced and discussed. But whether this theory or that was rejected or acclaimed triumphant, the general success of the meeting was not affected. Upon one cardinal principle all were agreed; namely, that the boys and girls in our schools must be lured along flowery paths, must be soothed, beguiled, amused, but never disciplined.

That these ideas constitute a serious menace to the efficiency of our educational system is clear to all those who still believe that school is primarily a place for the training of the mind. Classical

Digitized by Google

teachers can not but protest. For whatever aspects of the classics are best emphasized in college or university teaching, in the schools their strongest claim is as a means of mental discipline.

But while we deprecate the present trend of pedagogy, we can not do better than emulate the enthusiasm of its advocates. The state teachers' meetings afford an excellent opportunity for strengthening our work. Teachers of Latin and Greek should regard it as a duty to attend, and classical sections should be carefully organized in every state. The means of organization are at hand. Under the constitution of the Classical Association of the Middle West and South there is a vice-president in each state in the territory. The zeal which these vice-presidents have shown in promoting the Association makes it certain that they would be willing to co-operate with the officers of the state teachers' meetings in organizing classical sections. They could not perform a greater service to the Association and to the cause of classical studies.

"OLD GREEK"

More than usual interest attaches to the recent publication of McClure, Phillips & Co. *Old Greek: A Memoir of Edward North*, by S. N. D. North. The volume, which is dedicated to the alumni of Hamilton College, not only contains a charming picture of Professor North, but also shows, more clearly and effectively than any systematic discussion could do, the possibilities of the "small college" as contrasted with the large university. Indirectly the memoir is an appeal for the expansion of the classical courses in our college and university curricula.

Professor North, or "Old Greek" as he was affectionately called by the students and alumni of Hamilton, attained the dignity of the headship of his department when he was twenty-three. He held this position for fifty-eight years. When he died in 1903 he had been connected with Hamilton college as student, professor, and trustee for sixty-eight years. He had been the confidential adviser of five presidents of Hamilton, and had taught Greek to three generations of students. But it is not simply in his length of service that Dr. North occupies a remarkable position in the history of American colleges. By his many excellent qualities of heart and mind he won

Digitized by Google

the unswerving allegiance of thousands of students. Nor did this close relationship between professor and student cease with graduation. He followed the careers of the alumni as closely as he had watched their recitations of Homer and Aeschylus; and the correspondence by means of which he kept in touch with them formed no small part of his daily work. To many of the alumni, especially to the older ones, he himself was Hamilton College. It was such a relationship as could exist only among the members of a small college. Between the students of a large university and the various instructors among whom they vibrate such close personal contact is impossible. It is sometimes urged that university students, sitting under so many different instructors, have the advantage of getting different points of view. But this advantage has manifest limitations. In a large institution even the freshmen have almost as many instructors as they have courses. Surely it is doubtful whether the mentality of the average freshman is constructed on a sufficiently liberal plan to admit of subdivision. Symmetrical training is very apt to degenerate into mental confusion and cultural disintegration. At the present time there is a clearly marked tendency to recognize this, and more than one great university is endeavoring to readjust its machinery in such a way as to obtain some of the proved advantages of the small college.

As a teacher Dr. North was a power. His was the old-fashioned training. His methods of study and of teaching were formed before narrowing specialization had tied men down to one or other of the two classical languages, or to a single department of one of them. His contributions to our knowledge of antiquity are negligible. He never tampered with the "business of ὅτι." But he knew both Greek and Latin literature, and he knew them well. His general interests were not, as is often the case, a mere cloak for concealing a lack of detailed information; they were, on the contrary, built upon a substructure of scholarship as sound and true as any that distinguishes the specialists of our own time. In his day "productivity" had not been canonized, and general culture was not yet profane.

THE PRESENT STATUS OF THE ASSOCIATION

The enthusiasm which the classical teachers of the Middle West and South have shown in joining the new Association has even

Digitized by Google

exceeded the expectations of the founders. When the organization was formed last May the estimated membership for the first year was 600. As we go to press, the roll of paid-up members contains 786 names. New subscriptions are coming in every day, and there is no doubt that when the Association convenes in St. Louis next May there will be a membership of more than 1,000. That the co-operation of so large a body of workers will prove a potent force in education in the Middle West can not be doubted. Through the annual meetings and through the columns of the *Journal* we shall be able to become acquainted with one another's methods of teaching, of study, and of research. The increased zest and interest which we shall feel in our work will soon communicate itself to our students, and the result will be a general rise of standards.

We have begun well. For complete and permanent success, however, one thing is essential; namely, that we should not simply join the Association, but should identify ourselves with it; should be not merely members, but active members; should bear in mind that its interests are our interests, and that both are the interests of classical education in the territory.

The membership by states is as follows:

Alabama	6	Mississippi	9
Arkansas	3	Missouri	76
Colorado	8	Nebraska	35
Illinois	151	North Dakota	3
Indiana	69	Ohio	66
Iowa	86	Oklahoma	4
Kansas	29	South Dakota	10
Kentucky	10	Tennessee	14
Louisiana	4	Texas	17
Michigan	70	West Virginia	5
Minnesota	23	Wisconsin	88

We regret that, owing to lack of space, we can not accede to the request made by several members of the Association to reprint Professor Ashmore's "Plea for the Classics in Our Schools," one of the essays in his recently published volume *The Classics and Modern Training*. We have, however, asked the publishers, Messrs. G. P. Putnam's Sons, to issue a reprint of the essay, and they have kindly consented to do so. Their announcement appears in the January number of the *Journal*.

Digitized by Google

SANITY IN FIRST-YEAR LATIN

By H. W. Johnston
Indiana University

Of the pupils who began the study of Latin in Indiana last fall, in big schools and in little schools, in public schools and in private schools, only one in two will carry the study successfully through the year, only one in two will be enrolled in our Caesar classes next September. One of every two will fall, disheartened and disheartening others, somewhere, sometime, in the year; fall too soon to have derived the slightest benefit from the study itself; fall too late to do on equal terms with his fellows the work he will take up in place of the Latin he has dropped. One failure out of every two trials! Pitiful showing, isn't it? It is all too evident that we are doing too much in the first year in Latin.

Of the pitiful half that is left, the half that passes successfully next June and begins the study of Caesar next September, big and little, old and young, only half, only one in two, will be able to do that Caesar to the satisfaction of the teacher. Only one in two will be able to get safely over Caesar's bridge in the Fourth Book, that *pons asinorum* in the study of Latin. This one in two means one in four of those who started together in the First Lessons. Too bad, isn't it? Why do we teach first-year Latin, if not to prepare for Caesar? It is all too evident that we are not doing enough in the first year.

I know there are reasons for this slaughter of the innocents. I know that some pupils can not learn a foreign language, and it is in Latin that their weakness is disclosed. I know that pupils get less encouragement and help with their Latin in the ordinary home than with the severely practical and bread-an'-butter subjects like zoölogy and history. I know that all First Books in Latin are woefully bad. I know that the time allotted for the recitations is too short by far. But the incapables are not nearly so numerous as some people —Mr. Collar, for example—would have us think; the indifference

Digitized by Google

of the home finds a counterweight in the enthusiasm of the teachers —for we teachers of Latin are bubbling over with zeal and energy— the poorest textbook selected last fall for an incompetent school board by a too competent agent is far and away ahead of the best we had fifteen years ago, and the time is as much as is given to parallel subjects. I am driven to the conclusion, therefore, that the failure to prepare three out of four pupils, who begin the study of Latin, to read Caesar successfully is to be charged to poor teaching rather than to all other influences combined; and this I say to our shame. Some of the bad teaching is found in the Caesar rooms; but that is another story, which I have told elsewhere. Most of it, if we count the failures, is found in the first year. There is, as I have said, no lack of zeal and energy; the preparation of our teachers for the work, too, is fairly good, and is getting better all the time. The fault lies, I am sure, in doing some things too well (that is what I said in my first paragraph), and in not doing other things well enough (that I said in the second paragraph). I can phrase this in a way that will sound more like real pedagogy: we are putting the emphasis in the wrong places.

There is little real difference of opinion among teachers as to the essentials of the first year's work—the things, that is, with which the pupil must be armed when he starts for the wars in Gaul. If we were to write these out, each for himself, the lists would be practically identical, I am sure. But if we undertook independently to arrange these things in the order of relative importance, the variations would be legion. This means that we place the emphasis differently, and this accounts to my satisfaction, as I have said, for the admitted weakness in the first year's work. I shall give my notion of the relative importance of these essentials later; for the present I shall arrange them in the order most convenient for discussion: pronunciation, syntax, vocabulary, inflections, translation, arrangement of the words in the sentence. These are our Big Six. That the pupil must have some knowledge of each of these six things we all admit. That he can not be thoroughly drilled in all of them in the time allowed us we must admit as well. That he ought to be so drilled I for one deny. I am sure that some of these things deserve much less time than teachers usually give them. If I can

Digitized by Google

make good this contention, there will be time gained for what I consider the more important matters. If this gain in time is accompanied by a quickened interest on the part of the pupil, the problem that now engages us will be in a fair way to be solved, and the Herods will be transformed into Evangelists.

No other subjects connected with the study of Latin have attracted so much attention in recent years as the two that stand first and second in my list. You and I have read and thought and learned more about pronunciation and syntax in the last eight or ten years than in all the rest of the time we have studied them. Our notions about the other matters—inflections, translation, and so on—have not changed materially in this time, I imagine, but our pronunciation is very different and our syntax is new. I am sure that the study has been worth to us as Latinists all it has cost us. Even the new nomenclature, hard as it is for those who have passed the eighth lustrum, is more illuminating than the old, and is certain sooner or later to be generally adopted. But I fear that the very interest we have taken as students in these two matters has been a bad thing for some of us as teachers of elementary Latin. I feel sure that it has led some of us to put a great deal of time on these two things in our beginning classes, that could better have been put on other things, less interesting to us (because less new), but of equal interest to the pupil (to whom all things are new), and of more lasting value.

The average teacher of beginning Latin nowadays is drilling his pupil in pronunciation (that is, is training his tongue and ear) as carefully as is the teacher of German on the floor above, but he has no such reason for his toil. The average pupil in his class will never pronounce a Latin sentence or hear one pronounced outside the classroom, no matter how long his life may be spared to him. There is little trouble with the sounds of the Latin letters, though good authorities differ on some minor points; the Latin rule of accent is the simplest possible; but the quantity is the stumbling-block. It is possible, I admit, for the faithful teacher to drill a boy into pronouncing *amo* "correctly" (that is, as an iambus), but it is not worth while: the Roman could not pronounce it so (he made a pyrrhic of it), and the teacher himself does not pronounce it so when

Digitized by Google

he is off his guard (he makes a spondee of it). So with the doubtful matter of slurring as opposed to downright elision. The only argument I have ever heard for all this painful drill is that it relieves the pupil of making any special study of prosody. It seems to me bad economy, to say the least, to spend hours in drilling each of five pupils on what only one of them will ever use practically; for only one in five of your beginners will read Vergil. So, too, of the training of the pupil's ear by reading Latin to him. You might almost as well train him to read raised letters with his fingers, because he may be blind some day, or teach him to write his name with his toes, "lest" he may some day be an armless wonder in one of Gentry's sideshows. Pronounce the Latin carefully yourself, as you think it ought to be pronounced, see that your pupils get the right sounds of the letters, carefully distinguishing the quality of the vowels, teach them to put the accent where it belongs; then, if you can understand the forms they have in mind when they recite the paradigms to you orally, and if they can understand the Latin words you have to use in your questions and corrections, you may feel sure that you have done enough for the training of the ear and the tongue. Leave all beyond this to those who are to make philologists and phonetists out of your babes; your responsibility does not reach so far.

So too, in less degree perhaps, with syntax. We are syntax-mad these days. After football it is the first thing in our minds and hearts. We are in danger, therefore, of mixing two things that should be kept apart: syntax as a study in itself (an end), and syntax as a help to getting the meaning (a means). This last use of syntax is an essential thing, of course, for the beginner in Latin as in any language not one's own; but it is well to remember that a little of it really goes a long way. We all enjoy Tennyson, I imagine; but I doubt if one teacher in ten can parse the first four verses of "Locksley Hall." The little syntax that is really necessary can hardly be too thoroughly taught. Every new construction that the book presents should be carefully worked out before the class. Make up examples of your own of the shortest possible sentences in English to illustrate the new principle, and write them in Latin on the board, explaining each step inch by inch, and never leaving it until

Digitized by Google

it is thoroughly understood by the dullest pupil in your class. Then watch closely the pupil's translations into Latin of the English sentences that in every book form a part of the day's lesson. Here is where the syntax should be taught, not in connection with the Latin sentences; *they* are to be used for translation purposes only. If the pupil translates a Latin sentence into English correctly, I should never bother him with questions about the syntax. And even with the English sentences be careful that you are not unconsciously making the "syntax" an end. I told in print four or five years ago the story of *moribus suis* (Caes. *B. G.* i. 4. 1). Professor Hale tells it over in the first number of our new *Journal*, and gets the heroine safely out of the villain's clutches. But, so far as the pupil is concerned, she might as well have been left to her fate, away over into the third year; he knew what the words meant, even if he could not name the ablative. I should avoid scrupulously all so-called "parsing" exercises in the first year. I have seen in print some very ingenious "forms" for parsing nouns, adjectives, and verbs, intended to accompany the beginner's book. Don't use them; they belong with the dunce's stool and the hickory gad. I have heard teachers, good conscientious men and women, close the assignment of the lesson for first-year pupils with the words: "Classify all the subjunctives you find in the text." I classify all such teachers with the Herods, not with the Evangelists.

The vocabulary comes next. We are all agreed that the pupil should carry with him to the study of Caesar a good stock of words and phrases whose meanings he recalls at sight; the only question is how he is to get them. All the books for beginners are constructed with the same idea of the *how*. They print at the head of each exercise for translation a list of all the new words in it, with a meaning or two after each of them. Then they urge the teacher to drill the pupils so thoroughly on these words that they "can instantly give the meaning of each Latin word as the teacher pronounces it, or the Latin word if the meaning is given." I am sure this is a bad way to secure a working vocabulary—the end, of course, that book and teacher have in view. Only the names of the simplest things exactly overlap in any two languages; you will usually find that the foreign word sticks out from under the alleged English equivalent either at

Digitized by Google

the head or at the foot. Try committing word-lists yourself the next time you essay to learn a foreign language, Spanish or Italian, and remember that any two contemporary civilized peoples have many more things in common than we have with the ancient Romans. Words mean very little by themselves; their real force is evident only as you get it in connection with other words; i. e., in the sentence. If your beginner's book is built upon a limited vocabulary, 400 to 600 words (and Preble and Hull's is the only one I know of that is not so built), you will find by the end of the year that the pupil has made his own, and can recognize and translate at sight, the words that he has found really useful, without having "learned by heart" or recited in the class a single one of the tiresome word-lists. Here is another great saving of time, a great saving of the strain upon the attention of pupils not at the moment reciting, a great saving of the teacher's nerves; and the pupil loses nothing.

And now the inflection. This is the all-important thing in the work, the thing that must not be slighted, that can not be postponed. If the pupil in Caesar can not tell at sight the gender and case of a regular noun, the mode and tense of a regular verb, then your first-year work has been a failure. Here is where the drudgery comes in—the drudgery that can not be escaped, the drudgery that pays a higher rate of interest on the investment than any other the schoolroom brings. Perhaps I may relieve the irksomeness of the task with two suggestions, proved to be valuable by repeated experiment with classes pronounced dull and lifeless. First keep in mind the twenty-four pupils sitting idly in their seats while the twenty-fifth is struggling with his noun or verb. These twenty-four are almost never so seated that they can hear distinctly what the twenty-fifth is saying, and are hardly to be blamed if they are not interested. You must appeal to the eye, use the blackboard, put a dozen at work at a time, instead of one; *less oral, more written work.* To do this effectively, you must prepare your board before the class comes into the room. Suppose you are teaching a declension. Write at regular intervals along the board, as high as your pupils can conveniently reach, the nominative case of a dozen nouns of the type given in the lesson, and number them. You may mix in occasionally perhaps some noun of other types already studied. Then, when the class has come

Digitized by Google

in and shut their books, count off a dozen pupils as fast as you can, point your finger at them, and send them to the board to complete the declension of the nouns of corresponding numbers. Let each take his seat as soon as his task is done (this puts a premium on rapid work), and as he leaves the board quickly underscore every mistake, if any, that he has made. If he has made none, mark his work with your sign for perfect. Call on some unemployed student to correct the errors from his seat, erase the work as fast as the errors are acknowledged and corrected, and then send the second dozen to the board to beat the record made by the first lot, if they can. There will be few restless, gaping, listless pupils while this goes on. In the second place, I suggest that you save a few minutes every day for a "general review of the inflections." This will impress upon the class the importance you attach to this part of the work. Comstock's *First Latin Book* will suggest to you the proper words to use for drill of this sort. In these reviews concentrate the attention of the class upon the parts of the paradigms that differentiate the declensions and conjugations. In nouns have the pupil give you the stem and gender, the nominative and genitive and ablative singular, the nominative and genitive and accusative plural; in verbs, the principal parts, the stems, the present and future and perfect indicative, the present subjunctive, the imperative and all that follows it in full, the synopses of the third person singular and plural. No other forms of nouns and verbs need be called for in these general reviews; because all the irregularities, all the "catches," are found in the parts I have mentioned. By the condensation a lot of time is saved, and if the work is done on the board as I have urged, an exercise results as interesting as the old-fashioned spelling-match. Never mind the noise made as the pupils rush to and from the board; you are training them to catch the music in the tramp, tramp, tramp, of Labienus and the Tenth.

Translation gives us a double task: there are English sentences to be put into Latin, and Latin sentences to be put into English. Keep the two things apart; they should be treated as distinct exercises for very different purposes. In the translation of the Latin sentences you will discover the pupil's ignorance of forms and rules, but this is not the place to teach inflections and syntax. Make the meaning

Digitized by Google

the first thing here, and only second to that the putting of the meaning into the correct English words. The jargon that passes for English in the ordinary Latin room is enough to expel the study of Latin from the schools forever. I wonder that the teachers of English do not lodge formal protest against it with the superintendent or the board. I am sure that the average recitation in Latin does more harm to the pupil's English than a half-dozen laborious themes in English can correct. I am sure, too, that the hearty support of the English teachers can be secured by the Latin folk, if a little extra pains is taken with the translation exercises; and this support is worth having. Don't let your pupil use words in translating from the Latin that he would not use at a football game or in an English theme: *frumentum* does not mean "corn," *legatus* does not mean "lieutenant," *ne* does not mean "lest," *fero* does not mean "bear," in every sentence. Don't let, much less make, the pupil read off the English words in the order of the Latin sentence, even if he is made to give the correct English order a little later. This is only a traditional defense against supposed ponying that does much harm and no good. Don't let him write out his translation of the Latin sentence on paper and read it off to you; he must be trained to translate only from the printed page before he gets into Caesar, or he will never get there. Don't inject your corrections into his translation, no matter how bad it may be; it is important for him to learn that the sentence is a unit, and that all its parts must fit. Take a different line with the English sentences that the pupil is to turn into Latin. They are for no other purpose than to test the pupil's knowledge of forms, syntax, and arrangement. Have the sentences written on paper before the pupil comes to the class. Have them copied from the paper on the blackboard, all at once. Then underscore errors and make corrections as you did in the case of the inflections, allowing time for corrections to be made on the papers, and taking pains to see that they are made. There are good reasons for all these suggestions, but I can not give them here.

Lastly comes the drill upon the arrangement of the words in the Latin sentence. I do not mean the mechanical placing of the verb at the end of the sentence and the adjective after its noun (if these are the proper places for verb and adjective). I mean a very

Digitized by Google

different thing: training the pupil to take the meaning of the Latin sentence, one word at a time, in its own order, without translating it into English. The purpose and the method you will find explained and illustrated in Professor Hale's pamphlet on the subject a good deal better than I could explain it, even if all the space allotted to this paper could have been given to this point alone. I am sure that the method is practicable with beginners, though from its nature exercises to be used with it can not be included in the beginner's book. The teacher must make his own, a new exercise to illustrate the new problems that arise with each new construction as it is presented to the pupil. I hope that the teacher who is not familiar with this method will give it careful consideration, and will use a part of his summer vacation to prepare a series of exercises to fit the book he expects to use with his beginners next fall. I shall be surprised if he is not repaid by a marked increase in his own power to read Latin, and even to write Latin.

I sum the matter up by arranging the six essentials in the order of their importance in my eyes: inflections, order of words, translation, syntax, pronunciation, vocabulary. If you must cut out entirely or slight any of these things, go to the end of the list and cut back toward the beginning. If you have been placing the emphasis differently with unsatisfactory results, try my way once, just once. King Herod has ruled long enough within the borders of our Latium.

Digitized by Google

EARLY LEGENDS AND RECENT DISCOVERIES[1]

In the *Latin Leaflet* of May 1 there appeared a paper entitled "Early Legends and Recent Discoveries." The writer begins by calling attention to the fact that "the teacher of the old school" and "the untutored pedagogue" had continued to believe in the legends of early Roman history, in spite of the behests of German skepticism, and then proceeds with this vigorous statement:

> The last lustrum has brought striking confirmation of the poor pedagogue's instinct against the forces of the higher criticism arrayed in high places. This renaissance has not been restricted to the confines of Italy, for Greece has brought to light even greater marvels. Extreme skepticism has had its day and is passing to merited oblivion. In its place comes faith, faith in the annals and the credibility of our ancestors, and a readiness to admit that our forefathers must have been at least slightly conversant with the conditions which prevailed in their time; and that our methods of criticism can not wholly displace their testimony.

I do not propose to argue the general question of the credibility of early Roman history, or to deny that skepticism in some directions may have gone too far, but simply to examine the actual bearing of the recent discoveries in the Forum on Roman history. Not because this is a long or important chapter, as on the contrary it will be found to be much like that on Snakes in Ireland, but because the idea seems to have become lodged in the minds of many people that something has really been found that is of great value in estimating the credibility of early Roman story. That this is the case is shown by the communication in question, and its publication in a journal so widely circulated as the *Latin Leaflet* makes it important that its statements should be challenged.

The writer remarks—and rather long citations will be necessary in order to make his position plain:

> The *lapis niger* set all to studying the period which had rested under suspicion, nay had even been found guilty of non-existence. The cippus was evidently no fraud of later times. Entombed in a remote period, it had rested in its secure hiding-place until the fulness of the time when it should be manifested for the undoing of the unbelieving. Besides the fact that the monument must have lain there from an early time, there were scattered about many proofs of great

[1] Contributions in the form of notes or discussions should be sent to Henry A. Sanders, 1227 Washtenaw Avenue, Ann Arbor, Mich.

Digitized by Google

antiquity which would admit of neither cavil nor question. The language of the cippus itself furnished the proofs of a hoary antiquity and an unchallenged right to a position among the tribes of Latium. Straightway the "Italian School" leaped into new life and activity, for under this appellation went those who claimed for their progenitors the respectability of not having presumed too far on the credulity of posterity. . . . . But now, with this testimony from the land of mystery, they made a bold stand and asserted their beliefs and their right to be heard even in the presence of their former prosecutors. The battle was spirited, but comparatively short. The evidence was too overwhelming. And now one of the most active of the iconoclasts has publicly professed his faith in the antiquity of the monument, admitting that parts at least belong to the "regal period," and claiming for the whole as much authenticity as could be desired by any friend of Romulus. The regal period must be recognized, whatever names may be assigned to it or connected with it. It may yet rise even to the dignity of being printed in the same type which is employed in the school histories for the recital of "accepted facts."

This passage shows clearly, as it seems to me, the writer's misconception of the canons and results of the higher criticism, and the absence of connection between his statements and conclusions. Moreover, this victory of the "Italian School" will be news to students of the subject. So far as I know, no skeptic has ventured to assert that there was *no* regal period in Rome's history, or that it was not long and important, or that many of the most distinctive elements in Roman life and organization did not originate and develop within that period. Everyone knows and admits that the republic, at its beginning, entered into an inheritance of religious belief and ritual, of social form and civil organization, that could only have been the result of long years of development under a regal form of government. The difficulty lies in the attempt to trace this development back for three hundred years, and to assign definite times, places, and persons.

For the purposes of history the archaic structures under discussion consist of two parts, the cippus and the remains of the so-called tomb of Romulus. With regard to the cippus, there is no manner of doubt that it antedates considerably the Gallic invasion, and that the inscription, although its full meaning can not be made out, contains some directions as to the ritual and sanctity of the spot. It probably is as early as the beginning of the republic, and proves—what? Why this, that the inhabitants of Rome at that time could cut inscriptions on tufa; that the spot was sacred for some reason or other; that this part of the Comitium was at least partially drained; and that the city had expanded beyond the Palatine stage, and possibly beyond the second, Septimontium, stage.

Digitized by Google

Furthermore, there is no doubt that the archaic pedestals belong to about the same period as the cippus, and no objection can be raised against the view that they belong together. The identification of these pedestals with those of the lions (or lion) which, according to the tradition that can be traced back to Varro, marked the tomb of Romulus or Faustulus, is sufficiently probable to be accepted as a working hypothesis, and the remains of an ancient platform close to these structures may very likely belong to an early rostra, as early as the beginning of the republic. The pavement of black stone undoubtedly replaces the earlier *lapis niger* of Varro.

Now, granting all this, what additional light is cast upon the truth or falsity of the canonical tradition of early Roman history, as given in Livy and elsewhere? Varro says that the *lapis niger* and the lions marked the tomb of Romulus, and it is probable that they had been destroyed in the Gallic invasion. Supposing this to be so, and assuming that the structures date back as early as 500 B. C., we are led to the conclusion that at least as early as the fifth century a monument had been set up at the edge of the Comitium, to commemorate the traditional founder of the Palatine city, who, by the way, was generally believed to have been miraculously carried up into heaven. In other words, the existence of the group gives evidence of the belief in Romulus as the traditional founder of the city as early as the fifth or sixth century. As it is hardly to be supposed that this spot of all others should have been the real sepulcher of the first ruler of the Palatine city, its position is explained by its proximity to the Comitium of the enlarged community.

Now, so far as I know, there is no disposition to doubt that the existence of a founder, Romulus or someone else, and some of his achievements as the builder of the city of Rome, were believed in by many Romans throughout the period of the republic or even earlier. Someone must have been the leader of the clan or clans that took up their residence on the Palatine hill, and, whatever his real name may have been, it was entirely natural that in process of time his name and that of the city should have been identified, even if they had not been at the beginning—a thing in my opinion altogether likely. But, aside from this, nothing is added to our knowledge of the regal period in its details—which is, of course, the point in question. In other words, no light whatever is shed on the truth or falsity of any one of the single items in Livy's account of the life and work of the founder of the city. A monument was erected to his memory in the center of the city at a date probably two or three hundred years afterwards, but the evidence of this monument may be compared to that of the statue of William Tell on Lake Lucerne.

Digitized by Google

The writer of the paper under discussion goes on to say:

Among the later discoveries, there are three which approach the *lapis niger* in importance and antiquity. The first of these in the order of excavation is the Fountain of Juturna. Of the existence of the fountain there is of course no question, for there it is in plain sight. Its identity is as little open to challenge as the existence of the spring, for the name appears in large print. And its location corresponds to expectations founded on the statements occurring in the pages of Latin authors. It is not necessary to believe that on this spot Castor and Pollux actually did appear to mortal view and wash their wearied horses in the abundant waters. It is sufficient for the present that we accept this as the spot where the Romans gave their legend a habitation. Whatever historical accuracy or inaccuracy may dwell in the story, it is plain that the legend took a powerful hold on the Roman imagination, and led to the rich adornment of the place and the erection close by of a temple which occupied a prominent position in the esteem of Romans belonging both to earlier and later generations.

As a matter of fact, we knew that the spring of Juturna was on this spot just as surely before the actual basin was found as now. The remains date from the empire, but are parts of a restoration of earlier work. What is historically proved is exactly what was certain before, namely, that the spring was sacred to the nymph Juturna, and that, in consequence of the legend of the appearance of Castor and Pollux at this spring, a temple was erected in their honor as early as the first years of the republic. What possible addition to our historical knowledge the finding of the masonry of a spring on the spot where it had long been known to exist can afford, I fail to see.

The writer continues:

The necropolis exhumed in the neighborhood of the temple of Antoninus and Faustina may have some bearing on the early Roman inhabitants of the Palatine, and it may not. The graves bear the appearance of being prehistoric. Signor Boni has long cherished the opinion that before the Romans occupied the territory another nation had dwelt there, and he naturally sees in this discovery a confirmation of his favorite hobby. Whether he is justly entitled to that interpretation or not, the graves are old enough to increase our respect for the antiquity of the place as an inhabited region.

The ancient necropolis that lies in front of the temple of Antoninus is a distinct addition to our knowledge of conditions in the Forum valley in this respect, that it shows that inhumation and cremation were practiced by the inhabitants of the surrounding hills from the ninth to the sixth century B. C., and that their cemetery was at this spot. The earliest graves are now thought to date back to the eighth and probably the ninth century. If they belong to the ninth, they antedate the traditional founding

Digitized by Google

of the Palatine city. There is no indication as to whether the graves belonged to the inhabitants of the Palatine city or to those of the Septimontium. Presumably they belonged to both. It does appear, however, that the use of this necropolis ceased when the Forum began to be drained, and to be used as the common meeting-place for the united communities on the Palatine and eastern hills, the Servian city. This took place, according to tradition, in the sixth century, which corresponds with the indications of the graves, and their discovery corroborates the indications of topographical conditions as to the method and periods of the city's growth. The fact that the hills were occupied as early as tradition places the founding of the city, or even earlier, is naturally evidence of the truth of tradition in this respect—but that no one ever doubted. The probability is that there were hamlets on some of the hills even before the ninth century; but we are not a whit better authorized to accept the story that they were Evander's Arcadians.

We read further:

> It is enough to tax credulity to the utmost to be informed by a grave individual of archaeological tastes that the pit has been discovered into which leaped a horseman who would thus secure the favor of the gods and avert calamity from his fellows. But here again the testimony of engraved letters is not to be easily refuted.

We know from literary testimony that the *lacus Curtius* was, in the time of Augustus, a puteal, or mouth of a dry spring, into which coins were thrown every year in honor of the emperor. This monument was regarded as very ancient, and three explanations of it were current. One was that at the beginning of the regal period a chasm suddenly opened in the center of the Forum valley. When the soothsayers asserted that this could be closed only by the sacrifice of that *quo plurimum populus Romanus posset*, a youth named Curtius leaped in, and the chasm closed over him. According to the second and less popular story, the swamp was called the *lacus Curtius* from the Sabine, Mettius Curtius, who boldly rode his horse into it when hard pressed by the Romans, and escaped. This legend seems to be represented on a remarkable archaistic relief in the palazzo dei Conservatori, which is perhaps a copy of an early work of possibly the third century B. C. The third story was that the *lacus* was a spot of ground which had been struck by lightning, and then inclosed by a stone curb or puteal by C. Curtius, consul in 445 B. C. All traces of the *lacus* were lost, although the site was pretty generally agreed upon, until about two years ago, when some twenty meters northwest of the statue of Domitian, remains of a structure were found which belong undoubtedly to the *lacus*. This

Digitized by Google

is an inclosure, about ten by six meters in area, but irregular in shape, paved with slabs of travertine, and inclosed by blocks of the same material which once supported a parapet of slabs of stone. This pavement, a few inches above the level of the Forum of Caesar and a foot below the pavement of the latest period, is laid over an earlier one of slabs of tufa. The area of the tufa pavement is dodecagonal, and about three meters across; it was inclosed by a balustrade of slabs of stone, which ran in a circle all around it. The slabs of travertine have been somewhat roughly hacked away to take this. It has been suggested that the irregular shape of the paved area may be due to the fact that it was intended to mark the irregular shape of the fissure, or swampy place, to which the name of Curtius was attached.

Now, the paved dodecagonal area may represent a puteal, the presence of which may be explained by either of the three stories given above. We supposed that the *lacus* was just about at this spot, and we supposed that its site would be marked by a puteal, or stone inclosure, like that found, but perhaps not so large. We have found, then, exactly the thing that was supposed to exist at this particular place; but we are not appreciably nearer the correct explanation of the monument, and its actual discovery has not cast any noticeable light on the truth or falsity of any one of the three stories.

The recent excavations have made rich contributions to the topography of the Forum and to the history of its buildings, but nothing has as yet been found that has any particular bearing upon questions of early Roman history and legend.

SAMUEL BALL PLATNER.

WESTERN RESERVE UNIVERSITY.

Digitized by Google

Reports from the Classical Field

It is the purpose of this department to keep the readers of the *Journal* informed of events and undertakings in the classical field, and to make them familiar with the varying conditions under which classical work is being done, and with the aims and experiences of those who are in one way or another endeavoring to increase its effectiveness.

The success of the department will naturally depend to a great extent on the co-operation of the individual readers themselves. Everyone interested in the *Journal* and in what it is trying to do is therefore cordially invited to report anything of interest that may come to his notice. Inquiries and suggestions will also be useful in directing the attention of the editors to things which may otherwise escape their notice. Communications should be addressed to J. J. Schlicher, 1811 N. Eighth Street, Terre Haute, Ind.

The New Classical Preceptors at Princeton.—In the reorganization of the classical department at Princeton University twelve new men have been added, partly to fill vacancies caused by absence or resignation, but principally to make possible the instruction in small groups which is characteristic of the recently inaugurated preceptorial system.

There are in all eleven "preceptors" in the department, whose official title is "assistant professor." Of these, three were at Princeton last year: David Magie, Jr., Ph.D. (Halle); Edwin Moore Rankin, Ph.D. (Harvard); and Fred Le Roy Hutson, A.B. The following began their work with the present school year: A. R. Anderson, Ph.D. (Harvard, 1903); John W. Basore, Ph.D. (Johns Hopkins, 1899); Donald Cameron, Ph.D. (Harvard, 1902); Harold A. Hastings, A.M. (Harvard, 1902); George Dwight Kellogg, Ph.D. (Yale, 1898); Donald Alexander MacRae, Ph.D. (Cornell, 1905); Duane Reed Stuart, Ph.D. (Michigan, 1901); LaRue Van Hook, Ph.D. (Chicago, 1902).

During the year all the preceptors will have part of their work in the classroom, with classes numbering from twenty-five to thirty men, and part in preceptorial conferences with groups of four to six. The latter are held in the preceptor's private study or in a college room, according to his choice. In general it may be said that in the first term of the freshman year the preceptorial hour is devoted to composition work; in the second term, to history. But sight-reading, quizzing, written translation, discussion, and reports are also conducted in the small groups, especially with sophomores and upperclass men. In no sense whatever is it intended that the preceptors shall coach, cram, or force the students; but as President Woodrow Wilson writes in the New York *Independent* for August 3, 1905: "The governing idea is to be that they (i. e., the students) are getting up *subjects*—getting them up with the assistance of lecturers, libraries, and a body of preceptors, who are their guides, philosophers, and friends. The process is intended to be one of reading, comparing, reflecting; not cramming, but daily methodical study." G. D. K.

Digitized by Google

Meeting of the Philological Association and the Archaeological Institute.—The joint meeting of the Philological Association, the Archaeological Institute, and the Anthropological Association at Ithaca, N. Y., December 27–29, proved even more successful than was anticipated. The series of papers before the Archaeological Institute had been selected with care, and the interest in them never flagged. Perhaps the most important paper presented was Miss Van Deman's discussion of the Imperial Atrium Vestae, which receives the honor of revision by Professor Huelsen before publication. The papers presented to the Philological Association were of a more miscellaneous character. Professor Kelsey's paper on "The Titles of Caesar's Works" and Professor Bennett's on "The Ablative of Association" were listened to with much interest. The advantages of holding the philological and archaeological meetings together were manifest; it was noticed that the attendance at each series of meetings was, if anything, larger than when the associations met in different places. There was more enthusiasm at the larger gatherings, and no tendency to desert "dry" philology was in evidence. Those who passed from one meeting to another were much impressed by the result of careful selection of papers to be read before the Archaeological Institute; as a member both of the Institute and of the Philological Association, the writer wishes to express his hearty approval of this method, and his hope that it will be adopted by the Philological Association.

The Philological Association of the Pacific Coast.—The seventh annual meeting of the association was held December 27–29, at the Mark Hopkins Institute of Art, San Francisco. Of the twenty-two papers on the programme, fourteen were on classical subjects (four Greek and ten Latin). Three papers treated metrical subjects ("Correption in Hiatus," "Relation of Thought and Verse in Plautus," "Horace's Alcaic Strophe"); two were on epigraphical questions; one was syntactical ("The Latin Indirect Object with Verbs Signifying *Favor*, *Help*, etc."); one was archaeological ("The *Lunula* on the Roman Shoe"); the rest were discussions of various topics or passages in individual authors or works (Horace, Virgil, Propertius, the *Ciris*, Aratus and Theocritus, the Birds of Ovid, Plato's use of *αὐτός*).

The institutions represented on the programme were the universities of California and Nevada, Leland Stanford Jr. University, the Pacific Theological Seminary, and the Berkeley High School. The programme gave, with the subject of each paper, a brief summary to indicate the line of treatment. In this way even those who could not attend were able to gain some idea of the contents of the papers.

Tennessee Philological Association.—The first meeting of this association was held at Sewanee, October 20 and 21. Seven papers were read, of which two dealt with classical subjects: Professor Walter Hullihen (Grant University), "The Proposed Supplement to the *Thesaurus Linguae Latinae*—Its Present Status," and Professor R. B. Steele (Vanderbilt University), "Names in the Metrical Technique of the *Aeneid*." A permanent organization was effected with thirty-five members.

Digitized by Google

Ripon College, Ripon, Wis.—Through the generosity of a number of friends, Professor Edward W. Clark has secured a good collection of illustrative matter for his new course in Roman archaeology. The collection includes over a thousand photographs, as many slides, a number of Greek, Etruscan, and Roman vases and lamps, some small pieces of bronze, bone, and glass, and more than two hundred Roman coins.

University of South Dakota.—Mr. Robert Dale Elliott, A.M. (University of Nebraska), formerly at Tabor College, Iowa, has been appointed assistant professor of Latin and Greek.

Wesleyan University, Middletown, Conn.—Professor W. A. Heidel, formerly professor of Latin in Iowa College, Grinnell, has been appointed the Jane A. Seney professor of the Greek language and literature. The chair has been vacant since the death of Professor James Cooke Van Benschoten.

The vacancy in the Latin Department, caused by the resignation of Professor Elmer Truesdell Merrill, who goes to Trinity College, Hartford, has been filled by the appointment of Mr. Karl P. Harrington, formerly professor of Latin in the University of Maine. Mr. George Davis Chase, formerly associate professor of Latin in Wesleyan University, succeeds Professor Harrington in the University of Maine, and Dr. J. W. Hewitt, formerly of Worcester Academy, becomes associate professor of Latin and Greek in Wesleyan University.

The library of the late Professor Van Benschoten has been purchased for Wesleyan University, and has been placed in the new Classical Seminary room in Fisk Hall.

Johns Hopkins University.—The work in classics has been broadened by the addition of courses in archaeology. This work is in charge of Dr. D. M. Robinson (Chicago, 1904).

Dr. H. L. Wilson has been appointed professor of Latin in the American School of Classical Studies at Rome for 1906–7.

Harvard University.—The seventeenth volume of the Harvard *Studies in Classical Philology* will be devoted to Professor Smith, who was compelled by ill-health to resign the Pope professorship of Latin last year. All the instructors in the department have promised articles for the volume.

Professor Minton Warren is Professor Smith's successor as Pope professor of Latin, and Professor Clifford H. Moore, formerly assistant professor, has been made full professor of Latin. Professor J. H. Wright is to be professor of Greek in the American School at Athens for 1906–7.

The classical students at Harvard are preparing to present the *Agamemnon* of Aeschylus next June. A stage will be built across one end of the Stadium for the purpose, and the performances, three in number, will be given in the open air. A Greek text has been prepared by Professor Goodwin, who is also engaged upon a prose translation to be printed in the libretto. There will be new music also, composed by Mr. John Ellerton Lodge.

Digitized by Google

Book Reviews

Euripides, Iphigenia in Tauris. Edited by WILLIAM NICKERSON BATES. New York: American Book Co., 1904. Pp. 164. $1.25.

If interest in the study of Greek were at all commensurate with the enterprise displayed by rival publishing houses and editors in the making of series of textbooks, the outlook for Greek would be decidedly hopeful.

The textbook under review is a recent proof of this enterprising spirit. This edition presents an attractive appearance and is furnished with quite a complete outfit in the way of introduction, notes, metrical schemes, and critical appendix. The proofreading has been remarkably well done, not a single typographical error having fallen under our notice.

The two most distinctive features of this edition are, first, the illustrations taken from wall-paintings, sarcophagi, and vases to illuminate the passages in the text by the side of which they are placed, and second, the translation of the parallel passages from other plays of the author and from other writers. Both features are to be commended, especially the latter, since every teacher has learned that the student rarely, if ever, takes the trouble to translate an illustrative passage in the notes.

The editor states in his Preface that he has had in mind the needs of students who are reading their first Greek play, and this is evidenced on every page. Yet the tyro is not oppressed with too much aid, and the sense of fitness and proportion has been well maintained.

As every editor has his own ideas, so has every reviewer. Hence we allow ourselves the freedom of a divergent opinion on some matters. Our first point is to doubt the propriety of giving in the Introduction even the brief account found here of the origin of tragedy—a matter which can be found in every handbook of the history of Greek literature. The same space might better have been given to a fuller discussion of the artistic structure of the play. Of real service also would have been some account of the different metres and their fitness to the sentiments expressed in the odes.

If the Critical Appendix is to be of any use, the notation of the readings should be fully given and explained, so that students who have not access to the more complete editions, such as that of Prinz-Wecklein, may know what manuscripts are referred to and what their critical value is. We have found no hint given as to what is meant by *p* and *l* which occur frequently.

To pass now to some points of interpretation in which we differ from the editor.

15. To supply τυγχάνων with ἀπλοίας from οὐ τυγχάνων following is too short a cut out of the difficulty. Can a parallel instance be found?

Digitized by Google

74. θριγκοῖς must refer to the coping of the altar. *Bacch.* 1212 refers to the lion head of the gutter or spout, and this passage is not to the point.

98. The position of ἀλλ' at the end of the line does not commend itself, and the editor should make it more clear how it is taken with ἤ. To say that there is no reason why Euripides should not have used the device [i. e., of ending a line with an elided syllable] is hardly satisfactory. It is interesting that in v. 961 of this very play some editors read δίκην τ' at the end of the verse, though the MSS place τ' at the beginning of the next verse.

194. μετέβαλλ' does not suit; we need an aorist. μετέβασ' is much to be preferred; cf. *Elect.* 727.

516. In spite of the MSS and the weight of such a critic as Wecklein, the reading σὺ τοῦτ' ἔρα is hardly to be accepted. Seidler's τοῦτ' ὄρα, adopted by Weil and others, is much to be preferred. ἔρα and ὄρα might easily be confused.

621. For θύουσα θῆλυς ἄρσενας the editor might have given a striking parallel in *Agam.* 1231, θῆλυς ἄρσενος φονεύς.

633. The difficulty in κατασβέσω (which Weil calls nonsense) is hinted at, but no escape is offered in the Appendix by substituting some other word like κατασπέδω or καταψέκω.

654. πότερος ὁ μέλλων appears to us clearly improbable, and the explanation sc. ὁ μέλλων διολεῖσθαι misses the point wholly, since the chorus has already said διόλλυσαι to Orestes. Much to be preferred is πότερος ὁ μᾶλλον, or ὁ μέλεος μᾶλλον ὤν which Wecklein suggests.

747. τοισίδ' can hardly be a dative of advantage, but should be taken after ἐπί in composition.

819. ἀφείλετο, i. e., from Argos, says our editor. With this interpretation we can not agree. Iphigenia means that her pretended marriage was so ἐσθλός in an *ironical* sense that it did not take away her recollection of the bath at Aulis. As Weil says, this detail of the bath might have passed from the memory of Iphigenia, if it had been followed by a happy marriage.

1010. The fact that ἐνταυθοῖ occurs nowhere else in the tragedians and the strange use of πέσω might well have been noticed, and an alternative reading should have been given in the Appendix.

1102. ὠδῖνα is not to be taken in apposition with Ἄρτεμιν in 1097, but with θαλλὸν ἱρὸν ἐλαίας. The expression is varied, as Paley suggests, from Λατοῦς ὠδῖνι φίλας; cf. *Hec.* 460, Λατοῖ φίλα ὠδῖνος ἄγαλμα, of the trees on the island of Delos. It is a poetic touch to speak of these trees as witnesses of the pangs of Leto.

1103. The idea that the waters of the pond on Delos rotated is not "a fallacy of the ancients," but a poetic fancy, an expression taken from the circular form (τροχοειδής) of the pond.

1317. πνεῦμα συμφορᾶς, *breath of calamity* rather than of *fortune.*

M. L. D'Ooge.

University of Michigan.

Digitized by Google

Xenophon's Anabasis i–iv. Edited by CHARLES FORSTER SMITH, with the co-operation of CAMPBELL BONNER and FREDERICK HILLMAN MORRISON. New York: D. Appleton & Co., 1905. Pp. xxiv+488. $1.50.

This edition of Xenophon's *Anabasis* is one of Appleton & Co.'s "Twentieth Century Text Books." The introduction and notes were written by Professor Smith, and the notes then submitted to Mr. Morrison, teacher of Greek in the Hartford High School, who made such changes and additions as seemed necessary to adapt them to the special needs of schoolboys. The vocabulary is the independent work of Professor Bonner.

The text adopted is that of Gemoll, with the restoration in many cases of the manuscript readings. The commentary draws its inspiration chiefly from Rehdantz-Carnuth. It gives ample evidence, however, on every page that the work, while making free use of its predecessors in the same field, has been done independently and with the utmost care. The notes are numerous and brief—the right sort for a school text—and contribute genuine help. The grammatical references are especially full, and include all the standard grammars. The vocabulary is particularly to be recommended for the fulness of its citations of common words and forms used in the first four books. Under the guidance of the enthusiastic teacher, the pupil may easily be encouraged, with this vocabulary in his hands, to do independent work in investigating the special usages and idioms of Xenophon. But perhaps this is too much to expect, even in the most elementary way, of any schoolboy.

To one ambitious to see the study of Greek take a larger place in twentieth century education, the book might seem to confine itself somewhat too closely to the mere narrative of the four books. The journey and the various incidents connected with it are events of such significance in the subsequent history of Greece and the East that it would contribute much to interest and enlargement of vision if some distinct effort were made, in the introduction or elsewhere, to excite an interest in the story from that point of view. The vital relationship of Greek thought and activity to the general movements of the race is a matter that has received little or no attention in school texts—a thing unfortunate in itself, and unfortunate in its relation to the security of Greek in our scheme of education. Greek in its relations is more interesting even to a schoolboy than Greek in isolation. It is not safe to leave interpretation along this line entirely to the teacher.

In disposing of the grammatical difficulties the teacher will sometimes look for something more than a reference to G., or Gl., or H., particularly if he knows in advance that the grammar will prove inadequate. To illustrate this point it will suffice to cite the treatment of ὡς in the vocabulary, which, with the circumstantial participle, is defined as implying "that the statement of the participle is the thought of someone mentioned in the context." This is a quotation from one of the school grammars, and is given without any suggestion of its

Digitized by Google

rather perfunctory character. The unqualified use of grammar citations throughout the book is a litttle disappointing. The teacher of Xenophon wants to come in touch with the editor he is using, especially at points involving difficulties or distinctions not to be reached by general rules.

These are matters which, though of the utmost importance, are somewhat apart. Any criticism that may be implied in them is such that it does not in the least reflect on the excellence of Professor Smith's work. His Xenophon marks a distinct advance in the character of the standard school texts. It is sure to be cordially received, and will without doubt make good its claim to be regarded as a book for the twentieth century.

J. H. T. MAIN.

IOWA COLLEGE.

Roman Society from Nero to Marcus Aurelius. By SAMUEL DILL. London: Macmillan & Co., 1904. Pp. 639. $4 net.

It is within bounds to say that not since the production of Friedländer's *Sittengeschichte Roms* (Leipzig, 1888) has so good a volume on the social life of the Romans been presented to classical and general readers. It does not cover the ground of Friedländer's three volumes either in time or detail of treatment; nor does it profess to be an exhaustive treatment of Roman life; but it is a generous and welcome contribution to the literature of the subject, and will prove to be of great value to students and teachers of the classics.

The work is divided into four books or parts. The first book shows the dark side of Roman society under the suggestive caption *Infesta virtutibus tempora*, and portrays the times under the "bad emperors" as reflected by Seneca and Petronius, Juvenal, Martial, and Tacitus. As we read the three chapters of this part, we are made to see how utterly corrupt certain sections of Roman society were. But in the second part, whose title is *Rara temporum felicitas*, we find that, notwithstanding the undoubted corruption among some classes, there was a "saving remnant" of the good old Roman stock even during the worst of times. It is a pleasure to turn from the pessimistic historian and the too indignant satirist to the quiet sanity of the younger Pliny, and to the humble testimony of the countless sepulchral inscriptions, and thus to gain a more hopeful view of Roman life as a whole. In the words of Dill:

> A book like the *Caesars* of Suetonius, concentrating attention on the life of the emperor and his immediate circle, is apt to suggest misleading conclusions as to the conditions of society at large. The old Roman character, perhaps the strongest and toughest national character ever developed, was an enduring type. And its true home was in the atmosphere of quiet country places in northern or central Italy, where the round of rural labor and simple pleasures reproduce the environment in which it first took form . . . . There are youths and maidens in the portrait gallery of Pliny whose innocence was guarded by good women as pure and strong as those who nursed the stern, unbending soldiers of the Samnite and Punic Wars.

Digitized by Google

The most interesting chapters of the second book are those on "Municipal Life," showing the state of society in the scores of Roman towns scattered throughout the empire, and on "The Colleges and Plebeian Life." Here we are introduced to life among the lowly wage-earners and tradesmen so despised by the nobles, but yet living their own lives as completely as if there had been no upper classes. The most valuable element in this chapter is the detailed picture of the workmen's "Colleges," corresponding roughly to the more modern guilds and trades unions.

The third and fourth parts are devoted to a discussion of the philosophic and religious beliefs of the time.

Incidentally the book will be found of great value to the student of Roman literature, on account of its excellent recapitulations and characterizations of the literary productions of the period under discussion, which, together with the inscriptions, form the original sources of Mr. Dill's work.

F. J. MILLER.

UNIVERSITY OF CHICAGO.

Selections from Homer's Iliad. With Introduction, Notes, a Short Homeric Grammar, and Vocabulary. By ALLEN ROGERS BENNER. New York: D. Appleton & Co., 1904. Pp. xxxvi+522. $1.60.

The plan of Benner's *Iliad* differs from that of previous school editions in several particulars. Five books are given entire, with as much of ii as is ordinarily read; but the books are not consecutive, and they are supplemented by extensive extracts so as to give "a comprehensive view of this great epic, both in its plot and in its larger literary aspect." On the whole, the selections will commend themselves to the student of Homer. The editor takes no notice of different strata, nor is there any idea of using exclusively those selections which deal with Achilles, as in the case of Pratt and Leaf's *Story of Achilles*. In comparison with the complete *Iliad* Benner's book does give to Achilles and Patroclus a larger place in respect to number of lines, if not in point of interest; but Books ii and iii are also included, extracts giving some of the exploits of Diomedes and of Hector, and, one is glad to see, the Hector and Andromache episode.

The topics treated in the Introduction are fewer than in some of the editions in popular use, embracing little but the origin and transmission of the Greek epic, dress in the Homeric age, and armor in the Homeric age. While the discussion of these topics is quite full and satisfactory, one who is familiar with the mental equipment of the average student when he begins to read Homer can hardly feel that Homeric armor and Homeric dress are the subjects most important for an appreciative study of the *Iliad*. The Introduction contains no reference to the characteristics of epic poetry in general, or to the distinctive qualities of the Homeric epic, no suggestion concerning the influence of the Homeric poems on

Digitized by Google

later literature, and their important place in Greek education and culture, or concerning their value as a source of information about early Greek civilization, almost nothing about the Homeric age except its armor and dress, and no complete outline of the *Iliad*.

The notes on the text cite without comment a score of passages or expressions from the *Aeneid* to show Virgil's imitation of Homer, and a few from other ancient authors. Parallel passages from modern literature are extremely few, but pertinent. The explanatory notes are sufficiently full, and are well adapted to the needs of the beginner.

The work has a number of illustrations that illustrate, and a convenient vocabulary. One very commendable feature is the use of footnotes to define ἅπαξ λεγόμενα. The editor does not presuppose a familiarity with the epic dialect, but gives about fifty pages to Homeric forms and grammar, and this material is made more available by the use of bold-face type for headings and by an index.

On the whole, Mr. Benner has produced a very useful book and has carried out successfully a plan that will commend itself to many.

LEONA A. CALL.

UNIVERSITY OF IOWA.

The Speeches of Isaeus. With Critical and Explanatory Notes. By WILLIAM WYSE. Cambridge: University Press (New York: The Macmillan Co.), 1904. Pp. lxiv + 755. $6 net.

An edition of Isaeus with commentary has not appeared since that of Schoemann (1831). His orations have been too little read in the classroom to create a strong demand for annotations, so that it has been necessary to seek in the pages of periodicals and works on Athenian law for the necessary explanations of difficulties. The need of an up-to-date commentary has been supplied by Mr. Wyse in the fullest measure. It would be difficult to find a more complete treatment of the language and subject-matter of any ancient writer than we have in the present volume.

The Critical Introduction contains chapters upon the "Descendants of A," the "History of A," a "Description of A," the "Corrections in A," the "Faults of A," a "Description of Q," the "Manuscripts of Dionysius of Halicarnassus" and "Editions and Subsidia." Wyse takes the view that A′ is to be preferred to A pr., "unless there are strong reasons for the contrary course," thus siding with Thalheim against Buermann.

Following the ordinary excerpts concerning the orator (pp. 1–5) comes the text with critical notes (pp. 6–174). The text is conservative, and admits few of the editor's own emendations, though the notes contain numerous suggestions concerning improvements in the reading. The text was printed before the appearance of Thalheim's edition (1903), but the Introduction and Notes make full use of it.

Some idea of the fulness of the commentary may be gained from the fact that

Digitized by Google

there are 550 large octavo pages, closely printed, upon 150 (Teubner) pages of text. There are thorough analyses of subject-matter, numberless parallel passages from other orators, copious syntactical notes on points insufficiently explained in the grammars, and full discussion of difficult legal questions. Nothing that has been said about Isaeus seems to have escaped the editor. On all disputed points the reader has abundant material furnished for forming an independent opinion, if he does not choose to accept the carefully considered views expressed by Wyse.

In the Preface the judgment of Dionysius of Halicarnassus upon Isaeus is cited, and followed by the statement that "the leading purpose of this edition is to show by analysis of the extant speeches that ancient scholars had a juster appreciation of the orator's art than is shown by modern writers on Greek law." In pursuance of this purpose, the notes constantly point out the sophistical nature of Isaeus' arguments or the insufficiency of his proofs. My present impression is that this leading idea sometimes carries Mr. Wyse too far, though I have not space to discuss the matter here.

A. G. L.

Selections from the Public and Private Law of the Romans. By JAMES J. ROBINSON. New York: American Book Co., 1905. Pp. 304. $1.25.

In view of the great importance of the study of Roman law not only in relation to general jurisprudence, but in its bearing upon Roman history, its comparative neglect in this country is surprising. For this, however, there has perhaps been some excuse in the lack of texts suited to the needs of students wishing a general introduction to the subject. A successful attempt to remedy this defect has been made by Dr. Robinson in this volume of selections.

There is an excellent introduction of thirty-three pages, giving in a concise form much valuable historical and bibliographical matter. The first Latin text is Pomponius, *De origine iuris*, preserved to us in *Digest* I. 2. 2, where it is appropriately placed, serving as an introduction to the further study of the law. In the rest of the book the general plan of the *Institutes* is followed, those selections being included which devote especial attention to the law of the family, contracts, and inheritance. The extracts from the *Institutes* of Justinian are supplemented by quotations, not only from Gaius' *Institutes*, but also from the *Code* and the *Digest*, the latter often giving most valuable concrete illustrations—a species of "case law."

At times the editor seems somewhat uncertain about his text, as on p. 62, l. 10, where he reads *solumque*, but in his note says "instead of *solumque* read *vel solebant*." The latter is an emendation of Mommsen; there is nothing in the note, however, to indicate this. There is a similar confusion in regard to *oriuntur* or *ordiuntur* on p. 64, l. 6. For the sake of consistency, the emendation of *debere* for *debet* should have been noted on p. 240, l. 4. Two misprints occur: *vivent* for *vivente*, p. 94, l. 15, and *quis* for *quia*, p. 140, l. 6.

Digitized by Google

The Commentary is devoted chiefly to the explanation of technical phrases with illustrations from ancient literature and modern authorities, although linguistic and grammatical difficulties have not been overlooked. In this connection attention should be called to Dr. Robinson's remarks in the Preface upon the clearness and elegance of the style of the Latin jurists. The notes give in concise form the information most needed by the student, and little can be said in the way of unfavorable criticism. The statement on p. 108, however, "all cognates are agnates," is hardly true. By a typographical error on p. 253, the date of the *lex Cornelia* is given as 81 A. D. A note is perhaps necessary on the construction of *annorum*, p. 96, l. 8, while some explanation should be given of the phrase *dicis gratia* on p. 153. The value of the note upon *servus publicus*, pp. 264, 265, would be increased by a reference to the work of Léon Halkin, *Les esclaves publics* (Bruxelles, 1897).

It is to be hoped that Dr. Robinson's book will do much in gaining in our college courses further recognition of that science in which the Roman showed his genius, and especially which represents his most important contribution to modern civilization.

EDWARD A. BECHTEL.

UNIVERSITY OF CHICAGO.

The Greek Painter's Art. By IRENE WEIR. Boston: Ginn & Co. Pp. xviii + 361. $3 net.

The purpose of this attractive volume, we are told, "is to bring the reader in touch with the Greek painter of old in a simple and direct manner, the Introduction serving to lead him to the enchanted land." The illustrations, with a very few exceptions, serve this purpose admirably. The history of Greek painting (chap. 1) gives the information to be gained from literary sources in brief form. The peculiar account of encaustic painting on p. 123 should be compared with the account on p. 249; and the identification of the Stoa Poikile with the north chamber of the Propylaea (pp. 109, 267) is of course a mistake. The account of vase-painting (chap. 2) is rather cursory and occasionally incorrect. The following chapters on color as applied to architecture and sculpture (mainly quoted), on Graeco-Egyptian portraits and Graeco-Roman mosaics, and on mural painting, are more successful. Miss Weir writes with much enthusiasm; and while the book is not adapted to the needs of the scholar, it should interest many readers in a most fascinating subject.

A. F.

Digitized by Google

New Literature

BOOKS

DUERING, TH. De Vergilii sermone epico. Capita selecta. Göttingen, Inaugural Dissertation, 1905. Pp. 80.

An appreciation of Virgil's epic style. Like the larger works of Heinze and Norden, this dissertation shows that the trend of the most recent Virgilian criticism is in the direction of a higher rating of the poet's work.

BAUMGARTEN, FRITZ; POLAND, FRANZ; WAGNER, RICHARD. Die hellenische Kultur. Leipzig: B. G. Teubner, 1905. Pp. ix+489; 7 colored plates, 2 maps, and 400 illustrations. M. 10.

Contains an account of the most important elements in Hellenic culture from the earliest period to the time of Alexander. In Part I Baumgarten describes the Mycenaean age; in Part II, "Das griechische Mittelalter," there is one section on "Staat, Leben und Götterverehrung" by Poland, another on "Die bildende Kunst" by Baumgarten, and a third on "Geistige Entwicklung und Schriften" by Wagner; in Part III, "Die griechische Blütezeit," the division of the subject and the distribution of the work among the three collaborators is the same as in Part II. The book is intended primarily for the use of teachers in the upper classes of the Gymnasia who wish to supplement the linguistic work by instruction in the life, literature, and art of the Greeks. It has been written in the light of the most recent discoveries both in literature and in archaeology, and can be recommended as compact, readable, and reliable.

HAUVETTE, AMÉDÉE. Archiloque, sa vie et ses poésies. Paris: Fontemoing, 1905. Pp. x+302. F. 2. 7.50.

A literary and biographical study of Archilochus. Among the subjects discussed are the chronological data of his life and works, the history of the text of his poems, his innovations in Greek poetry, the character of his satire, and his poetical technique.

LIPSIUS, J. H. Das attische Recht und Rechtsverfahren mit Benutzung des attischen Processes von Meier und Schoemann dargestellt. Erster Band. Leipzig: O. R. Reisland, 1905. Pp. iv +233. M. 6.

The discovery of Aristotle's work on the Athenian constitution and the necessity for adding a discussion of the procedure in cases of homicide and offenses against the person, made a second revision of the work of Meier and Schoemann well-nigh impossible, and Professor Lipsius wisely decided to compile a new work on Athenian legal procedure.

After an introductory chapter, devoted largely to historical questions, he treats the following subjects: (1) The officials, including all who were in any way connected with the administration of justice; (2) the courts that dealt with homicide and other offenses against the person; (3) the civil courts; (4) the courthouses; (5) the judicial functions of the senate and the assembly; (6) the arbitrators. The present instalment covers the first two and a portion of the third book of the original work. It is to be regretted that the book is not furnished with a table of contents.

LOHMANN, RICHARDUS. Nova Studia Euripidea. (*Dissertationes Philologicae Halenses*. Vol. XV. Pars. 4.)

Is confined to certain questions connected with Euripides' metres.

SHARPLEY, H. The Peace of Aristophanes. With Introduction, Critical Notes, and Commentary. Edinburgh and London: William Blackwood & Sons. 1905. Pp. 188. 12*s*. 6*d*. net.

Something more than a college textbook, but hardly ranking as a first-class edition. Mr. Sharpley has touched on many important questions, but has not (with the possible exception of the scenic arrangements) discussed any of them thoroughly.

SCHMALZ, J. H. Krebs' Antibarbarus der lateinischen Sprache. Siebente Auflage. 1. Lieferung. Basel: Benno Schwabe, 1905. Pp. viii+160. M. 2.

The first instalment of a revised edition of this valuable work. Not many new words have been added (only *absens*, *acceptus*, *Albani*, *albere*, *aliquo*, and *aliquot*), but the old articles have been thor-

Digitized by Google

oughly worked over and in a good many cases considerably enlarged. For example, the article on *ab*, which in the last edition occupied 2¾ pages, now fills 3½. All the recent literature has been used, and, as we should expect, there are frequent references to those parts of the *Thesaurus Linguae Latinae* which have appeared. The fact that some of these references take the form of corrections proves that even the latest dictionary is not infallible.

ARTICLES

BONI, G. Foro Romano: Esplorazione del sepolcreto. *Notizie degli Scavi* 1905. 145–93.

A continuation of the description of the tombs in the ancient cemetery in the Forum. A large number of illustrations supplement the text.

DE LABRIOLLE, P. L'emploi du diminutif chez Catulle. *Revue de philologie* XXIX (1905). 277–88.

The writer thinks that almost all the diminutives used by Catullus may be included in a threefold classification: (1) those in which the original diminutive force is felt; (2) those in which there is a disparaging or contemptuous force; and (3) those in which there is an element of endearment or affection. He joins issue with Platner, *American Journal of Philology* XVI (1895). 186–202, for minimizing the special force of the diminutives in many of Catullus' examples.

EARLE, MORTIMER LAMSON. De Carmine quod est inter Horatiana iv. 8. *Revue de philologie* XXIX (1905). 306–9.

Declares the ode spurious. The argument is based chiefly on the infelicities of language and the frequent assonances.

HALL, H. R. The Two Labyrinths. *Journal of Hellenic Studies* XXV (1905). 320–37.

An attempt to show that in the similarity between the Labyrinth at Hawara (circa 2200 B. C.) and that excavated under the direction of Dr. Evans at Cnossus there is further evidence of connection between the ancient civilizations of Egypt and of Crete.

LANG, A. The Doloneia. *Classical Review* XIX (1905). 432–34.

Mr. Lang criticizes the view expressed by R. M. Henry (*Classical Review* XIX. 192) that in this book of the *Iliad* there is a deliberate attempt to make fun of epic characters and situations. He rejects the theory of a burlesque, and thinks that the motive of the author was to give relief and variety to the narrative. Incidentally Lang finds occasion to observe that the higher critics almost always fail to put themselves in the position of the original audience to whom the poet appealed What the critics point out as discrepancies would never have been noticed by excited audiences of, say, 1100–900 B. C.

PFEIFFER, G. J.; VAN BUREN, A. W.; ARMSTRONG, H. H. Stamps on Bricks and Tiles from the Aurelian Wall at Rome. *Supplementary Papers of the American School of Classical Studies in Rome* I (1905). 1–86; 10 plates.

An exhaustive study of the stamps on the bricks and tiles from that part of the Aurelian wall (100 Roman feet between the fifth and sixth tower east of the Porta San Giovanni) which collapsed on October 23, 1902.

REINACH, A. J. Review of Studies in Honor of Basil L. Gildersleeve. *Revue des études grecques* XVIII (1905). 388–90.

"La plupart de ces mémoires, on le voit, font preuve de plus de facilité que de recherches et d' originalité. Peut-être l'éminent savant auquel ils sont dédiés aurait-il préféré moins de matière et plus de pensée."

USSANI, VINCENZO. Su l'Octavia. *Rivista di Filologia* XXXIII (1905). 449–70.

This article was prompted by the recent publication by Professor Cima, *La tragedia romana Octavia e gli Annali di Tacito* (Pisa: Nistri, 1904). Cima's monograph revived the old theory of Braun that the *Octavia* was derived from Tacitus' *Annales*. From this Ussani dissents. He believes as little in the theory that the play was based on the account in the history, as in the other theory that Tacitus' narrative was influenced by the play. He admits the numerous points of resemblance between the two, but explains them as due to the use of a common source. This source, he thinks, was Pliny's work *A fine Aufidii Bassi*. Fabius' history, Ussani believes, had not yet been published. He places the date of the composition of the *Octavia* between the publication of Pliny's history (which took place shortly after his death, 79 A. D.), and that of Fabius' work which we know to have been published by the year 83–84.

Digitized by Google

Digitized by Google

Digitized by Google

The Classical Journal

PUBLISHED UNDER THE AUSPICES OF THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

Volume I MARCH, 1906 Number 4

Editorial

The General Linguistic Conditions in Ancient Italy and Greece — **Carl Darling Buck**

Status of Classical Studies in Secondary Schools — **Frank Smalley**

Reports from the Classical Field

Book Reviews

Latin Hymns, Merrill (W. M.)—*Aeschylus, Prometheus*, Harry (Bonner)—*M. Tulli Ciceronis Tusculanae Disputationes*, Dougan (Sanders)—*The Ancient World*, West (Stuart).

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO AND NEW YORK

Digitized by Google

THE MICHIGAN STATE NORMAL COLLEGE

Summer Session in all departments from June 26 to August 3. Lectures by eminent educators from all parts of the country. For Summer School Announcement and other information address

L. H. JONES, President - - - - - - Ypsilanti, Michigan

Digitized by Google

THE CLASSICAL JOURNAL

VOLUME I MARCH, 1906 NUMBER 4

Editorial

THE SPIRIT OF RESEARCH

The last decade has seen a remarkable increase in the productivity of classical scholarship in America. The seed so diligently sown in the various seminars throughout the country sprouts in an annual crop of doctor's dissertations. In "notes" upon points of text or interpretation we show our own acumen; in "discussions" we gently point out others' lack of acumen. In reviews, by indorsing or rejecting the author's opinions, we settle once for all the validity or the fatuity of his conclusions. Articles upon subjects ranging from brick-stamps to the text of the New Testament fill the pages of the journals; longer treatises overflow into the series of "studies" provided by charitable boards of trustees; while from time to time we tempt our enemies by the publication of books upon specific topics. Of all this some, of course, has been bad, much indifferent, but the greater part has been good. Everyone who reads the foreign journals must notice, not only the large number of American books and monographs reviewed, but also the general recognition of the quality of the work.

But with this zeal in research has come something else which can hardly meet with the approval of educationists, namely, a marked deterioration in teaching. The instruction of students has long since ceased to be the first of a professor's activities. It is second, and it is by no means a close second. With the limited number of professors in the classical departments of any university, it is rarely possible for a man's classroom work to be confined to that subject which he has made his specialty. He is sure to have routine courses

Digitized by Google

which are far removed from the field of his special investigations; and for such courses the investigator has neither time nor inclination. His teaching becomes perfunctory, the interest of the students languishes, and not infrequently serious injury is done to the department as a whole.

Moreover, there is another evil. Young instructors now come almost exclusively from the seminars. There (the exceptions are but few) they have been trained in one thing only; i. e., in methods of research and investigation. What wonder if, when they find themselves in charge of classes, they should unload upon innocent college students that which they have been taught to regard as the only thing in classical scholarship worth having? There are today scores of young doctors of philosophy, who have not yet cut their philological teeth, doling out to somnolent classes all sorts of random tags of erudition picked up in seminars, and doling them out, too, in connection with the reading of classical literature. They must talk about something, and they have not very much else to talk about. The greater part of their sometimes protracted graduate course has been spent upon three or four different authors, and of these authors they know only certain sides—the sides, indeed, which will be of least service to them in teaching college students. They know the history of the text, they know something about the sources, something about the real or alleged imitations by subsequent writers, but the content of the authors themselves they do not know. Nor have they for the most part anything more than the crudest notions of the principles or terminology of literary criticism. How could it be otherwise? In all the training they have had, the stress has been laid on the mechanical side. What should be the ultimate aim of all classical study in colleges and universities—the appreciation of the literature, the art, and the institutions of Greece and Rome—has been almost wholly lost sight of in the zeal for investigating some of the *means* to that end.

A change is necessary, if the classics are to maintain their position in our colleges; and this change should involve certain modifications of the curriculum of the graduate schools. At present there are manifest signs that the greatest injuries from which classical study is suffering have been inflicted in the house of its friends.

Digitized by Google

THE GENERAL LINGUISTIC CONDITIONS IN ANCIENT ITALY AND GREECE

By Carl Darling Buck
University of Chicago

It will doubtless seem hazardous to attempt to deal at all with so comprehensive a subject in a paper so brief as this must be. Yet I have hoped that it might be possible at least to make clear that there exists a notable contrast between the *general* linguistic conditions of Italy and those of Greece. At the beginning of the historical period there was far greater linguistic divergence in Italy than in Greece: in Italy many languages, some totally unrelated with Latin, as Etruscan and probably Ligurian; some representing other branches of the Indo-European family, as Venetian, Messapian, Celtic, and Greek; others again sister-dialects, but differing enough from Latin to be regarded by the Romans as distinct languages, as Oscan, Umbrian, Volscian, Sabine, etc.;[1] in Greece but one language, though split up into many dialects. But just so much the stronger was the centralizing force in Italy, in language no less than in politics. The advance of the Latin language is as steady and relentless as that of the Roman power, while in Greece that particularism which is so significant in its political history is no less marked in its linguistic conditions. As, except on rare occasions, there was no united Greek people, but only a number of states, each jealous of its own power, so throughout the best part of Greek history there was no uniform Greek language, but only a series of dialects.

The progress of the Latin language follows the general course of the expansion of the Roman power, though the latter may precede the former by a greater or less interval according to the thoroughness of the Romanization. The first advance was presumably among the

[1] A brief survey of the languages and dialects of Italy, and of the most striking differences between the Oscan-Umbrian dialects and Latin, is given in the introduction to the author's *Grammar of Oscan and Umbrian*.

Digitized by Google

other towns of Latium itself. For it must be remembered that the language we call Latin is, strictly speaking, that of the city of Rome. Other Latin towns had their own peculiarities, which gradually gave way before the Roman standard. The most marked evidence of this is found in the inscriptions of Praeneste and the Praenestine glosses. Some peculiarities of Lanuvium are also quoted.

Of the neighboring peoples the Sabines were among the first to be Romanized. The whole Sabine people received the Roman citizenship in 268 B. C., and it is probable that by this time the Sabine dialect had disappeared. There are no Sabine inscriptions, and the words quoted by Varro as used by the Sabines are merely such as had survived in Latinized form in the Latin spoken there in his time. The Aequians who were finally subdued at the end of the second Samnite war (304 B. C.) and received the Roman citizenship, were probably completely Romanized in the third century. No inscriptions in the Aequian dialect exist. The same is true of the Hernici.

The Volscians, as early as 225 B. C., were no longer reckoned as distinct from the Latins, as they do not appear in Polybius' list of tribes able to furnish troops against the Gauls (Polyb. ii. 24; cf. Conway *Italic Dialects*, p. 268), and had received citizenship by the early part of the second century (Velitrae before 270 B. C.; Fundi, Formiae, Arpinum in 188 B. C.). The only inscription which is certainly Volscian, the bronze of Velletri (Velitrae), belongs probably to the early part of the third century B. C. A quotation from the comic poet Titinius (time of Terence), *Obsce et Volsce fabulantur, nam Latine nesciunt*, indicates that the dialect still survived in the second century.

The Marsians, Vestinians, Paelignians, and Marrucinians, after the close of the second Samnite war, were in alliance with Rome down to the Social War. Not until after the Social War did they receive the Roman citizenship, but the Romanization had already progressed—first, as is natural from their location, among the Marsians. Of the genuine Marsian dialect we have only a few fragments, most of the so-called Marsian inscriptions being simply provincial Latin. This, together with the fact that there is a considerable number of Latin inscriptions earlier than the Social War, shows that Latin had become predominant by the second century at least.

Digitized by Google

In the Social War the coins of the Marsian consul, Q. Pompaedius Silo, bear the legend *Italia*, while those of the other consul of the allies, the Samnite C. Papius Mutilus, have the Oscan form *Vitelíú*. The dialect of the Vestinians, represented by a few fragments, may have survived till the Social War. There are no Latin inscriptions earlier than 100 B. C. The principal, and almost the only, monument of the Marrucinian dialect, the bronze of Rapino, is from about 250 B. C., but in the Latin alphabet. Latin inscriptions are not earlier than the Ciceronian period. Paelignian, represented by some thirty inscriptions, is the best known and survived the longest of these minor dialects. Some of the inscriptions, all of which are in the Latin alphabet, are of the Ciceronian period, while, on the other hand, there are some Latin inscriptions of the time of Sulla.

The Faliscans, who nearly always sided with the Etruscans in their early conflicts with Rome, were definitely subdued in 241 B. C. and compelled to abandon their chief city, Falerium, for a site on the plain. Most of the Faliscan inscriptions, which are numerous but very short, are from the period preceding this, but some are as late as the early part of the second century. Latin inscriptions also begin to appear in the second century. It is probable that by 150 B. C., if not sooner, the Faliscan dialect had ceased to exist.

The conquest of Umbria was complete in the early part of the third century (battle of Sentinum 295 B. C.), but in some parts the dialect lasted into the first century. The latest of the Iguvinian tables, those in the Latin alphabet, are without doubt as late as this, though, being entirely of religious content, the acts of the Atiedian brotherhood, they might represent merely an artificial retention of a language which had already ceased to exist in ordinary use. But of the minor inscriptions there are some which are hardly much earlier than the Social War; e. g., one from Assisi. However, the probability is that Latin prevailed in most of Umbria in the second century B. C.

Picenum was conquered about 268 B. C., and seems to have been rapidly Romanized. There are no inscriptions in the original dialect, while Latin inscriptions begin in the third century.

The Etruscans, whose conquest by the Romans began with the destruction of Veii in 396 B. C., made their last stand in 284 B.C., when they, united with the Celtic Boii, were defeated, and all

Digitized by Google

Etruria brought under Roman sway. But the Romanization seems to have proceeded but slowly until the first century, when Sulla, in revenge upon the Etruscan nobles for siding with Marius, confiscated their lands and planted numerous military colonies. Varro (v. 55) mentions an author of Etruscan tragedies named Volunius. Dionysius of Halicarnassus (i. 30) speaks of the Etruscans as differing from all other peoples in language and custom. Livy (v. 33) speaks of the tribes of the Rhaetian Alps still retaining traces of Etruscan speech. Even Aulus Gellius (xi. 7.4), in the second century A. D., speaks of Etruscan as if it were still a living language. Some of the Etruscan inscriptions are as late as early imperial times, but not those of southern Etruria. Here the language must have died out soonest, surviving much later in parts of central and northern Etruria.

The Celtic tribes in northern Italy were conquered in the third century (the Senones in 282, the tribes of the central plain on both sides the Po in 224–222 B. C.), and the province Gallia Cisalpina created probably in 191 B.C. The land was speedily studded with prosperous Roman colonies (Placentia 219, Cremona 219; etc., etc.), and the Romanization proceeded with great rapidity. Polybius, who traveled through the country about the middle of the second century, says that Gauls were to be found only in a few places at the foot of the Alps. And there is no sufficient reason to doubt the substantial accuracy of this statement. There are less than half a dozen Celtic inscriptions from Italy, and of these probably none is later than 150 B. C. From the reference of Aulus Gellius (xi. 7. 4) to Gallic speech there is no ground for inferring that it was still spoken south of the Alps.

The Ligurian tribes were subjected to Rome in the second century (187–154 B. C.) and united with Italy under Augustus. How long they retained their language is wholly problematical. There are no Ligurian inscriptions from this region, but early Latin inscriptions are also wanting.

The Venetians were brought under Roman sway in 215 B. C. and united with Italy in 42 B. C. Polybius (ii. 17) speaks of their language as distinct from Celtic. Of the numerous short Venetian inscriptions found near Este the bilinguals at least are as late as the second

Digitized by Google

century B. C. (note, e. g., Latin *dedit libens merito*, with the abl. in *ō*, not *ōd*.)

Turning to southern Italy, we find the progress of Latin slower. As of all the Italic peoples the Samnites were the most persistent opponents of the Roman power, so their language, the Oscan, was of all the sister-dialects of Latin the most vigorous, the last to yield place to Latin. After the Social War, Latin of course became the official language, and Oscan is no longer employed in inscriptions of a public character. But Varro speaks of a certain word as existing in his own time in the language of the Samnites (Aul. Gell. xi. 1), and there is evidence that in the first century A. D. Oscan was still employed to some extent at Pompeii, Roman as this city had become. For there are some rude Oscan scrawls on the walls, which were made not long before its destruction. It is altogether likely that the language survived even longer in parts of Samnium.

Messapian also lasted down to imperial times. The inscriptions are mostly of the second century B. C. or earlier. But Messapian glosses were collected by a Greek grammarian (Seleucus) in about the time of the Social War, and Strabo derives the name Brundisium from *βρέντιον*, which he says *is* the word for deer's head in Messapian (vi. 3. 6).

All the rest of southern Italy had become almost completely Hellenized, under the influence of the numerous Greek colonies, long before it was brought under Roman sway. So not only Bruttium, Lucania, and part of Calabria, but even Apulia (in which there were no Greek colonies), as is shown by the numerous Greek coins of Apulia from the third or even the fourth century B. C. And just as Sicily remained Greek in speech for centuries after its conquest by the Romans, so here the Roman sway, secure after the defeat of Pyrrhus in 275 B. C., did not result in the displacement of Greek by Latin much before the beginning of our era, and not everywhere even then. Horace speaks of the inhabitants of Canusium as bilingual. Strabo says that the only cities in Italy which were still Greek in his time were Naples, Tarentum, and Rhegium. That Naples remained thoroughly Greek in imperial times is known from other sources. Even official inscriptions are in Greek as late as Vespasian, and private inscriptions much later.

Digitized by Google

If now we review the spread of Latin by centuries, we may assume that it became the prevailing form of speech about as follows: in the third century B. C., among the Sabines, Aequians, and Hernici; in the second century B. C., among the Volscians, Faliscans, Marsians, in Umbria, Gallia Cisalpina, Liguria, Venetia; in the first century B. C., among the Paelignians, Marrucinians, and Vestinians, and in southern Etruria. Probably the only surviving languages in the time of Augustus were Etruscan, Oscan, Messapian, and Greek, which was the last to leave the field.

Turning now to Greece, we find it occupied, in the historical period, exclusively by a Greek-speaking people. It is only on the confines of the Greek world that one meets with languages other than Greek: to the north, the speech of the Macedonians, and the various Thracian and Illyrian tribes, of which we know only enough to say that they are Indo-European; in Asia Minor, Phrygian, Lycian, Carian, Lydian, etc., of which Phrygian is the only one with a clear claim to be classed as Indo-European. Cyprus was still partly Phoenician in the historical period. In a corner of Crete "Eteocretan," of which we now have three inscriptions, survived as late as 400 B. C. From Lemnos we have also a pre-Hellenic inscription, which seems to show some affinity to Etruscan.

That Greece proper, as well as the islands, was once occupied by a pre-Hellenic people or peoples, is beyond question, and to this earlier population is generally ascribed a part at least of that "Aegean" civilization which archaeological evidence now discloses to us from the third millennium B. C. on. But at just what stage the Hellenization took place is the great unsolved problem of this period. The question is not so much, When did a Greek-speaking people make its first appearance in Greece? as When were they there in sufficient strength to cause their language to prevail? It is generally taken for granted that the "Minoan" period in Crete is pre-Hellenic, and this is probably true, though only the decipherment of the Cretan characters can furnish tangible evidence. But with the later Mycenaean period, in the second millennium B. C., we come at least within hailing distance of a time later than which it is impossible to place the Hellenization of Greece proper. The Dorian occupation

Digitized by Google

of the Peloponnesus was, beyond any question, preceded by a stratum of Hellenic population, whose speech survived in Arcadia, and in Cyprus which was colonized from the Peloponnesus before the Doric invasion. Some, indeed, assume another, intermediate, stratum, but of this the evidence is anything but conclusive. At the latest, some centuries before the close of the second millennium B. C. the Greeks must have been in possession of Greece proper and well started in their expansion over the Aegean. And no chronological improbability is involved in assuming that the flower of Mycenaean civilization was already Hellenic. At any rate, from the beginning of recorded history we find the Greek language in full possession of Greece. So far as we know, no pre-Hellenic language survived in any corner of Greece proper, nor, with the few exceptions named, in the Aegean.

But when we speak thus of the supremacy of the Greek language, or when ancient writers speak of the Greeks as of one language, we must remember that "language" is here used in a broader, looser, less specific sense than when we speak of the "Latin language." For until a comparatively late period there existed only a series of dialects, each of which had equal right to be termed Greek, but no one of which was in a position to be called *the* Greek language. That there was not even a common literary language is evident to all. We need only contrast that mixture of Ionic and Aeolic, more exactly Old Ionic with the retention of many Aeolic forms, which constitutes the language of Homer and so strongly influenced all subsequent poetry, with the Aeolic of Alcaeus and Sappho, the Doric of the choral lyric, the Attic of the drama. The earliest prose-writers were Ionians, and there was a time when Ionic bid fair to become the language of literary prose. But with the growing political and intellectual supremacy of Athens in the fifth century B. C., Ionic yielded this position to Attic, which never lost it, even though here and there a prose-writer, like Archimedes of Syracuse, might employ his native dialect.

But the literary dialects afford only the feeblest conception of the actual speech conditions in Greece. They represent but a few of the many dialects, and even then only in a more or less artificial form

Digitized by Google

not corresponding exactly to anything actually spoken at a given time or place. Their rôle once established, the employment of one or the other depends upon the class of literature rather than upon the nativity of the author. The great majority of the dialects play no part whatever in the literature. Furthermore, the victory of Attic as the language of literary prose is far from being equivalent to its general adoption for ordinary purposes throughout Greece. It is from the many thousands of inscriptions, representing all kinds of private and public records, from all parts of Greece, that we must learn what were the different dialects,[1] how long they retained their identity, and what were the various movements toward uniformity which ended in the supremacy of the Attic *κοινή*.

Not only in earlier times, but, in most parts of Greece, long after Attic had become the form of literary prose, each state employed its own dialect, not only in private and public monuments of internal concerns, but in those of a more external or interstate character. To give but a few illustrations from the many available examples, an honorary decree of a Boeotian city is in the Boeotian dialect, no matter whether the recipient is a citizen of Athens, Delphi, Alexandria, or Tarentum. When the Megarians arbitrate a dispute between Corinth and Epidaurus, the decision is rendered in the Megarian dialect, and we find it set up in this form at Epidaurus. A

[1] While no extended discussion of the interrelations of the dialects can be attempted here, one point may be emphasized. The distribution of Ionic, Doric, and Aeolic, which is shown by means of coloring on our maps of ancient Greece, is unfortunately based upon a statement of Strabo, which in an important respect is at variance with earlier traditions and flatly contradicted by linguistic evidence. The dialects of Phocis, Locris, Elis, etc., might be fairly classified as Doric in the wider sense, but not as Aeolic. The representation of Arcadian as Aeolic is less serious. Indeed, so long as we hold strictly to the threefold division of the dialects, Arcadian belongs more nearly under Aeolic than under any other. But it is important to recognise that, while the existence of Ionic, Doric, and Aeolic elements is an undoubted fact in Greek history, and one of paramount importance to an understanding of the dialect relations, there is no warrant, either in the earlier Greek tradition or in the linguistic evidence, for making this an all-inclusive classification. There are dialects which do not belong strictly to either group, just as there are peoples whom the historians never reckon as either Ionic, Doric, or Aeolic. For example, Thucydides, in describing the forces engaged at Syracuse (iii. 57), makes the most of the distinction between Ionic, Doric, and Aeolic nations, but gives this up when he comes to the Arcadians.

The most fundamental division of the Greek dialects is that into East and West Greek dialects, these terms referring to their location prior to the great migrations. The East Greek are the "Old Hellenic" dialects, that is those employed by the peoples who held the stage almost exclusively in the period represented by the Homeric poems, when the West Greek peoples still remained in obscurity in the northwest. This East Greek division is represented in the historical period by three groups: (1) The Attic-Ionic. (2) The Aeolic, comprising Lesbian, Thessalian, and Boeotian. By emigration the Asiatic Aeolians escaped mixture, so that Lesbian is the Aeolic dialect *par excellence*. The Thessalians and Boeotians were West Greek tribes which overran lands formerly Aeolic and adopted the speech of the conquered in part. But there is a very considerable admixture of West Greek elements in both

Digitized by Google

treaty of alliance between Elis and Heraea (in Arcadia) has come down to us in the Elean version found at Olympia, and doubtless a corresponding Arcadian version was set up at Heraea. When Philip V of Macedon sends certain recommendations to the city of Larissa, he writes in the Attic κοινή, which was the language of the Macedonian court, but the decrees which the city passes in answer to the letters of Philip are in the Thessalian dialect. The regulations of the religious sanctuaries of Greece are drawn up in the dialect of the state which has direct charge over them, no less in the great Hellenic centers than in those of local fame. As those of Delos are in Attic, and were at one time without doubt in Ionic, so those of Olympia are in Elean, and those of Delphi in Delphian, though after the Aetolian domination the Attic κοινή was employed for a time.

The same dialectic diversity which we find in the written records we must assume existed in the case of communication by word of mouth. What happened, for example, at such a convention as that held at the Isthmus before the second Persian invasion, or when, before the Peloponnesian War, the Athenian assembly was harangued by the envoys of Corinth and Corcyra, or the Spartan assembly by envoys of Corinth and the other allies, and of Athens? That as early as the Persian War, or even the Peloponnesian War, Attic was used as a general medium, is not to be thought of. That a Spartan would use Attic is just as unlikely as that an Athenian would use

dialects, stronger in Boeotian than in Thessalian, and in Thessaly itself stronger in the Thessaliotis than in the Pelasgiotis. (3) Arcadian-Cyprian. The close connection of these two dialects is unmistakable, and is to be accounted for by the fact that Cyprus was colonized, not necessarily from Arcadia itself, as tradition states, but from the Peloponnesian coast, when its speech was like that which in Arcadia survived the Doric migration. This group, then, represents the pre-Doric speech of most of the Peloponnesus, and has the best right to the designation "Achaean," but this term is used in so many different senses that it is perhaps best avoided. These dialects have several important features in common with the Aeolic dialects and are sometimes combined with them in a larger group ("Aeolic in the widest sense," "North and South Achaean," "Central Greek dialects"). But they also have some striking points in common with Attic-Ionic, and are better classified as an intermediate group.

The West Greek dialects are also subdivided into two groups: (1) The Doric dialects proper; that is, those of the Doric states of the Peloponnesus and their colonies. (2) The Northwest Greek dialects; that is, Phocian, Locrian, Aetolian, etc., and also Elean and Achaean. These share in the general characteristics of the Doric dialects, and are sometimes called Doric in the wider sense. But it is better to restrict "Doric" to its usual historical sense, and to employ West Greek as the more general term. Some West Greek dialects show traces of the East Greek dialects once spoken in their territory.

WEST GREEK DIALECTS

1. Northwest Greek dialects: Phocian, Locrian, Elean, etc.
2. Doric dialects: Laconian, Corinthian, Megarian, Argolic, Cretan, etc.

EAST GREEK DIALECTS

1. Aeolic dialects: Lesbian, (Thessalian), (Boeotian).
2. Attic-Ionic.
3. Arcadian-Cyprian.

Digitized by Google

Laconian. It is only what is to be expected that Thucydides, who disclaims all intention of reproducing the exact words of the speeches quoted, should put nearly everything in Attic form. (Even incidental references to the divergent speech of the Greeks, like that in iii. 112, when he relates how Demosthenes in a night attack upon the Ambraciots placed the Messenians in the front rank and ordered them to speak to the enemy in their native Doric, thus putting the sentinels off their guard, are comparatively rare with him.) We must assume that each speaker used his own dialect, though quite likely modified occasionally by the elimination of some features, which, measured by the usage, not of any one dialect, but by the other dialects as a whole, were distinctly felt as "provincialisms." There is no reason to doubt that all the dialects were mutually intelligible for purposes of simple communication, and most of them in the case of more extended discourse. Yet I must confess to the strong impression that if a Thessalian or Locrian, an Arcadian or Elean, not to speak of a Cyprian or Cretan, had made an extended harangue before a general convention of Greek states, in the unmitigated form of his dialect, such as we know it in the early inscriptions, he would have been followed with extreme difficulty, if at all.

The foundation of the ultimate supremacy of Attic is to be sought in the political conditions of the fifth century B. C. In this we refer to something more than the fact, important as it is, that in this period Athens became the intellectual center of Greece and Attic the recognized language of literary prose. It is within the sphere of influence represented by the Delian confederacy and the Athenian empire that Attic made its first advance as an ordinary medium of communication. Of all dialects it is Ionic which shows the first signs of Attic influence and is the first to lose its identity as a distinct dialect. Some traces of this influence are seen even in the Ionic inscriptions of the fifth century, especially in the islands, and in the fourth century the majority of inscriptions show at least a mixture of Attic forms, and some, even from the early part of the century, are substantially Attic. After this, Ionic practically ceased to exist as a distinct dialect, though some Ionic peculiarities are occasionally found in much later times. It is this

Digitized by Google

Attic, already well-nigh established in Ionic territory, and in some respects modified by Ionic, that the Macedonians took up and spread, and which is henceforth termed the κοινή, or, more specifically, the Attic κοινή.

The Macedonian period, indeed, forms the principal landmark in the evolution of a standard language in Greece. For in it the Attic κοινή was spread over a vast territory and permanently established in places which were to become leading centers of Greek life. Yet this is only a stage, marking neither the beginning, as we have seen, nor, still less, the end. Excepting Ionic, and Cyprian, of which we have no later record, the other dialects, though showing more or less κοινή influence, remained in common use in inscriptions from one to three centuries later. If, for the sake of brevity,[1] we ignore what is merely κοινή influence in the dialect, or vice versa, dialectic survivals in the κοινή (such as ᾱ = η, which is found as late as the the third century A. D.), we may give the following approximate dates of the substitution of the κοινή for the dialect: in Elis, at least in the public inscriptions of Olympia, near the end of the third century B. C.; in Thessaly and Boeotia, in the second half of the second century B. C.; so, apparently, in Lesbos, though the use of the dialect in inscriptions was revived in imperial times.

In most Doric lands a sort of modified Doric, substantially Doric, but with many local peculiarities eliminated and a strong admixture of forms from the Attic κοινή, and which is conveniently designated as the Doric κοινή, was employed down to and even into our era. In Rhodes, for example, this style still prevails in inscriptions of the first century A. D., and we have the express statement of Suetonius (*Tib.* 56) that the Rhodians still spoke Doric in the time of Tiberius.

A similar type, but based on the Northwest Greek dialects, rather than upon Doric in the narrower sense, and so best termed the Northwest Greek κοινή, was also widely employed in the last three centuries B. C. Its use is closely connected with the political power of the Aetolian league. We find it in the inscriptions of Aetolia, western Locris, Phocis, Malis, Pthiotis, (where it replaced the native Thessalian), Cephallenia (cf. Polyb. iv. 6), and Ithaca; further in

[1] The author has gathered materials for a more detailed discussion of this matter, which will be published at some future time in *Classical Philology*.

Digitized by Google

Arcadia, where it displaced the radically different native Arcadian, only to yield itself later in turn to the Attic κοινή, in Messenia, and to some extent in Laconia. A trace of it is found even in distant Crete (dat. pl. λιμένοις), reminding us of the Aetolian and Cretan affiliations and conflicts in the second century B. C. (Polyb. iv. 53).

At Delphi the conditions are particularly complicated. The dialect is pure in the inscriptions of the late fifth or early fourth century B. C., but Attic influence is plain in the temple-accounts of 353–325 B. C. With the Aetolian domination (278–178 B. C.) a new element is added, that of the Northwest Greek κοινή, resulting in the remarkable mixture (e. g., dat. pl. πάντεσσι, πάντοις, πᾶσι) seen in the numerous proxeny and manumission decrees, some of them as late as the first and second centuries A. D.

A good illustration of the conditions in the Greek world at the beginning of the second century B. C. is furnished by a series of inscriptions recently unearthed at Magnesia on the Maeander, in Asia Minor. These consist of replies to an invitation of Magnesia to participate in the festival of Artemis Leucophryena. Those in the Attic κοινή, so far as their sources are known, are, with only one exception, from Attic-Ionic territory or the Macedonian cities of the Orient, e. g., Athens, Chalcis, Paros, Teos, Clazomenae, Tralles, Laodicea, etc. From other parts of Greece come decrees in the various dialects, though of course no longer pure; e. g., Arcadian, Boeotian, Lesbian, Thessalian, Doric κοινή (from Corinth, Corcyra, Apollonia, Epidamnus, Epirus, Acarnania, Achaea, Cnidus, Cos(?), Rhodes), and Northwest Greek κοινή (from Aetolia, Cephallenia, Ithaca, Phocis, and Messenia).

What has been said of the survival of the dialects applies expressly to their employment in inscriptions. How far this reflects the actual speech conditions is a matter of some dispute. In some cases, undoubtedly, the dialect was spoken after it had ceased to be used in writing. And, on the other hand, there are cases where its use in inscriptions is clearly artificial, a conscious archaism. Many factors, such as the private or public character of the documents, must be taken into account. But in general the author agrees with those who hold that the inscriptions give us a fairly approximate idea of the conditions in ordinary speech.

Digitized by Google

STATUS OF CLASSICAL STUDIES IN SECONDARY SCHOOLS

By Frank Smalley
Syracuse University

Successful business men study the market and seek to know the precise status of the particular branch of business in which they are engaged. Competition is intense, and constant vigilance is the condition of success. Teachers should emulate the example of business men. But someone may hold that there should be no competition in educational matters, that every branch should be sympathetic with all learning. Quite true; but there is a wide divergence of views as to the educational value of different subjects and how important a place they should have in the programme. A sympathetic interest in all learning may very well go with strong convictions of the relatively greater importance of certain branches. Feeling may not be as intense as formerly, but the rivalry is still strong. Changes are being continually made in the school curricula, and in the main probably for the better. An unbalanced programme is pedagogically harmful; it may even be pedagogically disastrous to the pupil. The eager advocacy of specialists is liable at any time to disturb the proper balance. Vigilance is always required. To illustrate: The advocates of certain subjects have been extremely active of late, emphasizing the importance of the branches of learning they represent and claiming a larger place in the work of the secondary schools. One would be blind to the facts if he failed to see that a large measure of success has attended these efforts—perhaps not too large as yet, but there is a constant possibility of an intemperate zeal resulting in unwise predominance. To add usually means to displace. Both might easily be harmful. Lovers of the classics should not be deceived because the fierce and unreasonable onslaughts of a few years ago have abated. There is still intense opposition to Greek and Latin, and this finds even offensive expression now and then at the meetings of this Association. It is our duty, therefore, first, to ascertain as well as we may what is the precise status of classical studies in our colleges and, especially, in our high schools at the present time, and second, to determine in what ways we may best foster classical learning, and secure and keep for it its rightful place in the curricula of the high school.

Digitized by Google

This paper is little more than an introduction to this important subject. It is a glance at the high school from the college standpoint. It presents some comparative data gathered from the Arts College of Syracuse University covering a period of twenty-seven years, together with a brief statement of entrance deficiencies in classics. Certain quite obvious inferences that have a bearing on the status of classical studies in the secondary schools will appear.

The data that have been gathered for the years and from the source indicated make on the whole an excellent showing for classical studies as compared with other courses. But a comparative study extending over a generation is pretty sure to show more or less decided tendencies.

The College of Liberal Arts, Syracuse University, has three general courses: The classical, requiring two years of Greek and two of Latin in college; the philosophical, requiring one year of Latin or of Greek in college (more than 99 per cent. take Latin); the science, requiring modern languages only. All the courses have the usual requirements for admission; the classical four years of Latin and three of Greek, etc.

A table is submitted (Table I) showing the number of students matriculated and the number graduated, for each class from 1879 to 1905, and the summaries by five-year periods, except that the last group covers seven years. It is an instructive study to note the relative numbers matriculated in the respective courses, and to compare one course with another and with itself at different times.

1. A peculiarity appears in the first year, 1879. It will be noticed that the number of students entering the classical course (1875) is 15, while the number graduated is 16; also in the philosophical course the corresponding figures are 7 and 11, while for the science course they are 10 and 2. A like peculiarity is seen in the philosophical course for 1881, for 1882, and for 1884. It is seen nowhere else in the table. It simply means that recruits were received in such courses during the four years. This does not much affect the accuracy of the table, because the same is true of every class in no great disparity of proportion, and may be neglected. It is almost confined to the philosophical course, which is much more likely than either of the others to receive recruits from the other two, while additions from without by transfer from other colleges come to all the courses. Again, if a student finds college Greek too difficult, he will petition to drop it and pass from the classical to the philosophical course. Such is the philosophy of the peculiarities noted.

2. Another noticeable feature is the rapid growth in numbers, especially in the last decade; but that is not peculiar to Syracuse, although the

Digitized by Google

TABLE I

Classes	Matriculated				Graduated			
	Cl	Ph	Sc	Total	C	Ph	Sc	Total
1879	15	7	10	32	16	11	2	29
1880	20	14	7	41	14	3	4	21
1881	24	7	2	33	21	9	2	32
1882	24	4	8	36	21	5	4	30
1883	15	15	4	34	15	11	0	26
Total ...	98	47	31	176	87	39	12	138
1884	20	7	8	35	12	8	2	22
1885	36	6	5	47	25	5	3	33
1886	42	15	10	67	28	5	1	34
1887	25	9	4	38	20	7	3	30
1888	23	12	15	50	16	9	8	33
Total ...	146	49	42	237	101	34	17	152
1889	28	9	8	45	20	4	3	27
1890	24	11	9	44	13	9	2	24
1891	30	18	15	63	22	9	7	38
1892	41	19	22	82	31	14	9	54
1893	30	29	20	79	23	15	8	46
Total ...	153	86	74	313	109	51	29	189
1894	47	46	17	110	37	21	5	63
1895	46	25	7	78	31	13	6	50
1896	37	30	10	77	25	16	6	47
1897	35	26	7	68	22	12	4	38
1898	43	31	14	88	27	16	5	48
Total ...	208	158	55	421	142	78	26	246
1899	48	32	17	97	26	28	9	63
1900	56	64	30	150	43	39	15	97
1901	59	48	14	121	44	38	7	89
1902	81	67	25	173	57	48	14	119
1903	68	94	18	180	43	51	14	108
1904	71	99	20	190	56	68	12	136
1905	71	111	29	211	50	81	15	146
Total ...	454	515	153	1,122	319	353	86	758

percentage here is not equaled elsewhere, perhaps, at least in culture courses.

3. The number of philosophical students (47) in the first half-decade is less than half the classical (98); in the second half-decade, less than a third (49, 146); in the third, more than half (86, 153); in the fourth,

Digitized by Google

more than two-thirds (158, 208); in the last seven years it exceeds the classical by 61. This increase is due in part to the fact that most women students avoid Greek and the sciences. Latin has evidently been elected in increasing numbers. This is not so much a matter of sex. The relation of the students in the science course to those in the classical is a trifle less than one-third in the first half-decade (31, 98) and a little over one-third in the last period of seven years, and varies considerably between these periods. The variation in the proportionate number of science students will be discussed later.

4. The numbers graduated from the first two courses are in proportion not greatly different from the matriculates. But graduates from the science course begin at less than a seventh of those of the classical course, run to nearly a fourth in the third half-decade, drop to less than a fifth in the fourth, and end at less than a fourth.

TABLE II

SHOWING BY PERIODS OF FIVE YEARS (EXCEPT THE LAST, WHICH IS A PERIOD OF SEVEN YEARS) THE PERCENTAGES OF CLASSICAL, PHILOSOPHICAL AND SCIENCE STUDENTS ENTERING AND THE PERCENTAGES OF THE WHOLE GRADUATING

CLASSES	ENTERED			GRADUATED		
	Cl.	Ph.	Sc.	Cl.	Ph.	Sc.
1879–1883.....	55.7	26.7	17.6	63.0	28.3	8.7
1884–1888.....	61.6	20.7	17.7	66.4	22.4	11.2
1889–1893.....	48.8	27.5	23.7	57.7	27.0	15.3
1894–1898.....	49.4	37.5	13.1	57.7	31.7	10.6
1899–1905.....	40.5	45.9	13.6	42.0	46.5	11.5

Let us consult Table II. In the first five years (1875–79) 176 students were matriculated in the three courses. Of these 55.7 per cent. were classical, 26.7 per cent. philosophical, and 17.6 per cent. science. Of the 138 who finished after four years' study, 63 per cent. were classical, 28.3 per cent. philosophical, 8.7 per cent. science. This is a gain of 7.3 per cent. for the classical, of 1.6 per cent. for the philosophical, and a loss of 8.9 per cent. for science. Note that the classicals gain in every group—in the second nearly 5 per cent., more than 8 per cent. in the third and fourth, and 1.5 per cent. in the last. The philosophicals are more nearly uniform throughout, showing sometimes a slight gain, and at other times a little loss. The science course loses uniformly, most in the first group (8.9 per cent.) and least in the last (2.1 per cent.). The gain for classics drops from 7.3 to 1.5 per cent., while the losses of the science course decrease from 8.9 to 2.1 per cent.

Digitized by Google

TABLE III

SHOWING WHAT PERCENTAGE OF ENTERING FRESHMEN FINISHED THE FOUR YEARS AND WERE GRADUATED IN EACH COURSE

Classes	Entered	Graduated	Percentage
1879–1883—Classical	98	87	88.7
Philosophical	47	39	83.0
Science	31	12	38.7
Total	176	138	78.6
1884–1888—Classical	146	101	69.1
Philosophical	49	34	69.3
Science	42	17	40.4
Total	237	152	64.1
1889–1893—Classical	153	109	71.2
Philosophical	86	51	59.3
Science	74	29	39.2
Total	313	189	60.4
1894–1898—Classical	208	142	68.2
Philosophical	158	78	49.3
Science	58	26	47.2
Total	421	246	58.4
1899–1905—Classical	454	319	70.2
Philosophical	515	353	68.5
Science	153	86	56.2
Total	1,122	758	67.4

Table III shifts the point of view somewhat, but the results and tendencies are substantially the same. In the first period 98 classicals were matriculated and 87 were graduated; that is, 88.7 per cent. of all who entered; likewise 83 per cent. of the philosophicals and 38.7 of the science students. The classicals finish 10.1 per cent. above the average of 78.6 per cent.; while in science there is a falling off of almost exactly 40 per cent. Classics fare less well after the first, but in every case exceed the average; however, in the last group by only 2.8 per cent. Science graduates fall below the average only 21.2 per cent. in the third group, and only 11.2 per cent. in the last. The classicals dropped from 88.7 per cent. in the first group to 70.2 per cent. in the last. The science percentages rise from 38.7 to 56.2. For the science course the percentages also have been unfavorably affected in the last group by the establishment in 1902 of a College of Engineering, which has diverted students from all courses, but mainly from the science to a professional course.

These tables show us what may be termed the "persistency" in their

Digitized by Google

college work of students of different preparation and training. It has been generally claimed for the classically trained student that he has a better foundation on which to build, and is therefore more likely to persevere in his work. These statistics show clearly that the claim is well founded. The average persistency dropped, for the twenty-seven years covered, from 78.6 to 67.4 per cent., or 11.2 per cent., and it was a much greater drop in the intermediate groups. The latter is probably not due to any local influences, and can not be readily explained. Perhaps the fact that a large percentage of the young men have to earn board and room during their course, and the financial condition of the country, are factors. The Spanish-American War may have influenced the result in the most affected half-decade. The classicals have dropped 18.2 per cent., which considerably exceeds the average. They still, however, graduate a larger percentage of those who enter than do either of the others.

Another fact clearly shown is that, while classics are slowly declining (see table) in that persistency, science is gaining, and that pretty rapidly in the last decade, so that they are approaching one another. We can not shut our eyes to that fact, for the figures demonstrate it.

Turn again to Table II. The percentage of classical students among matriculates is there shown to decline from 61.6 in the second group to 40.5 in the last group, or 21.1 per cent. The percentage of science matriculates also declined 4.1, due probably, to a considerable extent, to the Engineering College, as stated above.

So much for the facts shown by the tables.

There must be some reason for the decline of persistency, as well as for a falling off in the proportion of students entering the classical course, and for an opposite tendency with science students. But before seeking a definite cause, let us note another fact that appears on the books of the college. In a class of 204 students—classical and philosophical sections—deficient preparation for college in classical studies appears as follows: Caesar (part), 1, Cicero (part), 21, Vergil (all or part, excluding *Eclogues*), 33; Latin prose, 24; Roman history, 25; *Anabasis*, 13; *Iliad*, 13; Greek prose, 2; Greek history, 25. That is, 16 per cent. of the class are deficient in the *Aeneid*, 10 per cent. in Cicero, 13 per cent. in Greek and Roman history, 11 per cent. in Latin prose, 30 per cent. of those taking Greek, in the *Iliad* (one book or more), 27 per cent. in the *Anabasis*, etc. In a more recent class of 278 in the two sections a similar deficiency appears. Here 18 per cent. are deficient in some part of Vergil, 8 per cent. in Cicero, 6 per cent. in Greek and Roman history, 7 per cent. in Latin prose, 14 per cent. in the *Iliad*, 9 per cent. in the *Anabasis*, etc. This state of

Digitized by Google

things is not new, but is, I think, a trifle worse than it was two decades ago; at least it is not better. On the contrary, while students enter college with some deficiencies in the sciences, those deficiencies are growing constantly less, as well as less serious. A much larger proportion are excellently prepared in the various sciences than was the case even five years ago.

There is probably no reason to think that like statistics from other colleges of the State, with due regard to different classification of courses, would materially change the showing and tendency here presented.

If the foregoing, then, is a sober statement of facts, as it must be apparent that it is, the classical teacher is bound to inquire for the reasons, and, if classics are valuable in education, as we think they are, to find some means or method of securing for them their proper place in the programmes and of maintaining their prestige. Prestige based on the highest merit will decline unless fostered by legitimate means.

Perhaps it would not be out of place just here to offer a possible explanation of deficient preparation as one of the counts against classics. Two causes seem plausible, and both share the responsibility: first. premature application for admission to college, and, second, crowding by other subjects in the secondary school.

The long supremacy of classics in education is due to the superior preparation and work of the classical teacher, to the prestige and disciplinary character of his subject, to its superiority as an instrument of education, and to its exceedingly helpful relation to English grammar and English expression. Other and great advantages might be added in a more complete analysis. Have recent days brought deterioration in all or any of these particulars? Probably not. Neither have they brought improvement; and that is just where the trouble mainly is.

It must be remembered, as before hinted, that the teachers of English have of late been pushing that subject to the front very energetically. The same is true of the teachers of history and, above all, of the teachers of the sciences. The latter especially have effective organizations, and have so insisted on what they deem their rights that they are revolutionizing high-school instruction. Their activity, together with the wonderful discoveries in science, has naturally secured the attention and favor of the public, and as a result even small country schools are putting in excellent and expensive equipments for work in the sciences. Now, we may and do rejoice at this, and are still consistent. Still further, the colleges are sending out men and women well trained as teachers of science, which was not the case until quite recently. What can be

Digitized by Google

expected from all this but just what we are witnessing, and what our statistics undeniably prove?

The fact is, the race is getting too swift for the classics, which have counted on their prestige and are falling in the rear. We are indeed enjoying a reaction from the attacks of a decade ago and earlier; nor do we forget the wonderful advance for Latin reported by Commissioner Harris for the years 1889–98. Open attacks, made mainly by persons unacquainted with ancient life, languages, and civilization, and their contributions to our own times, are not permanently harmful, but, on the contrary, are helpful in the end by quickening the zeal of the lovers of these sources of culture and their missionary activity. But we are trying to point out something subtler and really dangerous. The cold facts shown by these tabulated figures and percentages are very significant, and make it clear that the promoters of classics must bestir themselves.

What, then, is the duty of the hour? What is required of us?

1. We need better-trained teachers. The merits of the classics are a constant factor and require no argument before this Association. But of what service is that fact, if they are not taught skilfully in the secondary school? It is there that the battle must be fought. It is indeed true that many men and women of the highest culture and excellent qualifications are to be found among the teachers of Greek and Latin in our high schools, seminaries, and academies. And it is very largely due to them that these subjects are so generally held in high respect and are elected by the brightest students. All praise to these teachers! None honor our profession more. But, unfortunately, there are so many poorly qualified and inexperienced teachers that it is a marvel that so large a number of pupils persist in classical study through the high-school course and enter college as well prepared as they actually do. How many persons are teaching Caesar who can not pronounce a page of the author accurately? And I do not now refer to the refinements of hidden quantities. The great majority of our classical teachers sorely need better training both in the matter and in the pedagogy of their subject. This can not be emphasized too much. It ought to be the keynote of every classical organization—the insistence on a high standard, on competency and skill in our teachers. Far more skill is required to do correctly and efficiently the beginning work, and that of the first years, than for subsequent work. Can we not do as well as the science teachers have done? Shall we stand still while they are advancing so vigorously?

a. We need better equipment in the secondary schools—maps, pictures, lanterns, statuary, etc.

Digitized by Google

Skilful and enthusiastic teachers, working with a good equipment, and a keen appreciation of the value and the cultural and pedagogical importance of classical study, will soon work wonders. Genuine enthusiasm for a subject comes with large knowledge, and is peculiarly contagious for the bright and earnest pupil longing for a like knowledge. The classical teacher handles a magnificently inspiring subject. But he must have a broad and intimate acquaintance with Greek and Roman civilization, including history and literature especially, and must be filled with sincere admiration for the unparalleled attainments of classic peoples in art, civic organization, and legal development. The hope of the classics in the race, the pace of which is so rapidly increasing, rests almost solely on the well-trained, thoroughly informed, enthusiastic, and skilful teacher of the secondary school, and the environment that he will naturally compel.

Digitized by Google

Reports from the Classical Field

It is the purpose of this department to keep the readers of the *Journal* informed of events and undertakings in the classical field, and to make them familiar with the varying conditions under which classical work is being done, and with the aims and experiences of those who are in one way or another endeavoring to increase its effectiveness. The success of the department will naturally depend to a great extent on the co-operation of the individual readers themselves. Every one interested in the *Journal* and in what it is trying to do is therefore cordially invited to report anything of interest that may come to his notice. Inquiries and suggestions will also be useful in directing the attention of the editors to things which may otherwise escape their notice. Communications should be addressed to J. J. Schlicher, 1811 N. Eighth Street, Terre Haute, Ind.

Classical Meetings during the Christmas Vacation.—Separate meetings of classical teachers at the same time and place as the general conventions of the state teachers' associations are becoming more and more general. During the holiday season this winter there were, according to reports, classical meetings in eight states: California, Nebraska, Missouri, Iowa, Indiana, Colorado, Texas, and New York. In the three states last named such meetings were held for the first time this year—an indication that the movement is rapidly growing. To the states mentioned should be added some others, as, for instance, Michigan, Louisiana, and Tennessee, where classical conferences are held at some other time of the year.

The number of papers and addresses given this winter varied much at the different meetings, some having only two (Iowa, Nebraska), while one had as many as six (Missouri). It is quite natural that a majority of them should discuss matters connected more or less closely with the teacher's work in the high school. Yet the range of topics treated appears to have been fairly extensive. Three papers (Texas, Indiana, New York) discussed the classics in the high school from the standpoint of the college entrance requirements. Two others (California, Indiana) dealt with the interest in the subject. There was one paper on Latin Composition (New York), one on first-year Latin (Indiana), one on classroom work in Homer (New York), one on English through Latin (Texas). Several papers discussed defects, problems, remedies, or simply "points" in the study without specifying more closely. Other subjects were "Archaeology and High-School Latin" (Nebraska); "Variations in Emphasis in the Teaching of Latin," (California), "What Constitutes Adequate Preparation for Teaching Latin and Greek in Secondary Schools?" (Missouri), "Is the Study of Latin Worth While?" (Iowa), "The Archaeological Student in Athens" (California), "Differences between American and German Text books" (Missouri), "How May the College Teachers Send Aid to the High-School Teachers of the Classics?"

Digitized by Google

(Texas), "Conversational Latin" (Missouri), "New Light on the Classical Drama" (Texas), "Roman Law and Roman Greatness" (Missouri).

A lecture formed an interesting and, no doubt, instructive feature of two of the programmes: "Roman Civilization in the Provinces as Illustrated by Britain and Germany" (Professor Shipley, Missouri) and "Greek Treasures on Roman Soil" (Professor Barber, Nebraska). Some programmes provided for one or more persons to open the discussion of each paper, while others did not.

The New York Classical Teachers' Association.—The first annual meeting of this association was held in Syracuse on December 28, 1905, one hundred and twenty-five being present. Professor George P. Bristol of Cornell University presided, and delivered an address of welcome. Papers were read by Professor Frank Smalley, dean of the College of Liberal Arts of Syracuse University ("The Status of Classical Studies in Secondary Schools"), Mr. F. R. Parker ("Latin Composition"), and Miss Mary R. Fitzpatrick ("Classroom Work in the Teaching of Homer"). Officers were elected as follows: president, Professor George P. Bristol, Cornell University; vice-president, Mr. F. R. Parker, Cortland Normal and Training School; secretary, Mr. Marshall W. Downing, Syracuse High School; executive committee (in addition to the above), Hiram H. Bice, Dewitt Clinton High School, New York City; Miss Marion Pratt, Schenectady High School.

A Proposed Classical Association of the New England States.—A circular dated January 27, invites expressions of opinion from New England classical teachers concerning the formation of an association similar to the one formed last May at Chicago. The first steps in this direction were taken by a conference of Greek teachers at Boston and Cambridge some time ago, which was attended by thirty-eight teachers from sixteen colleges and universities. At this meeting a committee of six was appointed to arrange for a conference at which the question of forming a New England Association will come up. The motives are the same as those which led to the formation of the western association—a desire for better acquaintance among the teachers themselves, and the need of regular facilities for the interchange of ideas.

The Endowment of the School at Rome.—At the meeting of the Archaeological Institute at Ithaca the welcome announcement was made that an endowment of $100,000 had been secured for the American School of Classical Studies at Rome. This insures the school a permanent income.

The Classical Association of England and Wales.—The following papers were read at a meeting held at King's College, London, January 5 and 6: "The Religion of Prehistoric Greece" (Hogarth), "On the Speaking of Latin" (Allbutt), "On the Conversion of the Furies in Aeschylus" (Verrall), and "On the Practical Utility of a Classical Education" (Alfred Austin).

The activity of the association, however, is perhaps better indicated by the reports of the committees which had been appointed at previous meetings. These

Digitized by Google

were three in number: "to consider the spelling and printing of Latin texts for school and college use," "to consider by what methods those employed in classical teaching can be helped to keep in touch with the most recent results of discovery and investigation," and "to consider in what respects the present school curriculum in Latin and Greek can be lightened and the means of instruction improved."

The first of these committees recommended the marking of long vowels in authors intended for beginners, except in syllables which are also long by position; the retention of both *v* and *u*, but the discontinuance of *j;* the publication by the association of a list of words, for the use of teachers, in which a hidden quantity has been definitely established. The orthography of the time of Quintilian was recommended, so far as it is ascertainable, but consciously archaic spellings in Virgil or Sallust are to be retained. Among the specific recommendations it was suggested that a choice be allowed between *-quus* and *-quos*, *-quunt* and *-quont*, etc.

The second committee recommended the publication by the association each fall of an annual account (about 100 pages) of the progress of classical studies in all branches during the year which ends in the preceding June. It is especially noteworthy that methods of teaching are given a place beside grammar, criticism, archaeology, etc.

The reports of these two committees were adopted by the association almost unanimously.

The report of the third committee was only a preliminary one, as its investigations were not yet complete.

Sir Richard Jebb, 1841–1905.—Classical scholarship has suffered a serious loss by the death of Sir Richard Claverhouse Jebb, Regius Professor of Greek in Cambridge University. Professor Jebb was one of the most distinguished Greek scholars in England. With erudition of the soundest quality he combined a rare subtlety in interpretation, keen literary appreciation, and a style of unusual effectiveness. To his well-known editions of Sophocles and of the Attic Orators he had added, shortly before his death, an elaborate edition of the poems and fragments of Bacchylides.

Digitized by Google

Book Reviews

Latin Hymns. Selected and Annotated by WILLIAM A. MERRILL. Boston: Benjamin H. Sanborn & Co., 1904. Pp. xiii+86. $1.

From the inception of the Christian religion, the singing of "psalms and hymns and spiritual songs" has been a conspicuous feature of the Christian service. As our religion has come down to us through the medium of Grecian civilization, and as the exclusive vehicle by which it was carried westward from Palestine was the Greek language, it was only natural that Greek influence upon the earlier hymnology of the church should have been strong. Greek metres even, including the Alcaic and Sapphic strophes, were often employed. Still, when mention is made of the oldest hymns of the church, our thoughts naturally revert to the early Latin hymns, although the "Gloria in Excelsis" and the "Te Deum Laudamus" are in their essence Greek.

It is Professor Merrill's thankworthy service to have made accessible to students in a convenient form a few more than a hundred of the best of these old Latin hymns. In this limited collection he has included all sorts of hymns—hymns of prayer and praise, of meditation and consecration, hymns the most famous, and hymns comparatively unknown. In addition to a carefully revised text he has given his readers an excellent introduction and helpful, well-selected notes; these notes contain but few hints at translation, for this kind of Latin is easy reading; but they are rich in reference to our own church hymnals, wherein these old hymns are found in use to-day in translations, and, above all, in the elaborate citation of parallel passages from the Vulgate Bible.

Among our hymn-writers are literary men, scholars, monks, popes, priests, and laymen; some are mere gerund-grinders, some are real poets of sweetness and power; Ambrose, Gregory the Great, the Venerable Bede, Abelard, Paulus Diaconus, and Innocent III, and about twenty-five others less well-known comprise the list of hymnodists from whom our editor has made his selection.

Many students will be interested in the language not less than in the subject-matter of these hymns. Though some are ancient and some modern, ranging from the fourth to the eighteenth century, the language of all is the strong, vigorous, imaginative Latin of the Vulgate Bible in metrical dress. Some are worked out in elaborate, classical form; most of them, however, are in the easy trochaic tetrameter with accentual, not quantitative, metres and sonorous feminine rhymes. For our frequent tribulations because in our boyhood days we persisted in accenting Latin words on the ultima, we can get endless consolation from these pious hymns.

Professor Merrill's book is remarkably free from errors, or even statements

Digitized by Google

that admit of debate. To say, for instance, that the Hellenized form of the Hebrew *pesach* "is the Latin for Easter" (p. 2), may be inaccurate, but it is not likely to prove misleading. "Paraclĭtus" the editor calls "remarkable," "Paraclĭtus" "usual" (p. 35). But what is remarkable about Paraclĭtus? It was a perfectly natural transliteration of Παράκλητος at a time when η was pronounced as I. How Paraclĭtus ever arose would be a more interesting question. XRM (p. 27) is an obvious, but unfortunate misprint for XPM.

W. M.

Aeschylus, Prometheus. With Introduction, Notes, and Critical Appendix. By JOSEPH EDWARD HARRY. New York: American Book Co., 1905. Pp. 358. $1.50.

This edition of the *Prometheus* is in all external particulars a worthy companion to the attractive volumes already issued in Professor Smyth's series. One is struck by the amount of the introductory matter—110 pages—a length hardly justified by the purpose for which the book was intended. The sections on the myth are perhaps the most helpful. As for the rest, the college student of the second or third year will not read these 110 pages, and the instructor will probably form his opinion with the aid of more authoritative critics.

In constituting the text Professor Harry has shown excellent judgment. Few will impute to him as a fault the fact that he has been strongly influenced by Wecklein, especially where he departs from the readings of M. Where he differs from Wecklein it is usually to retain some suspected but defensible reading of M. In the explanatory notes, though still owing much to Wecklein, he takes issue with him on many points, and often Professor Harry's view is preferable. For example, he is probably right in his rendering of οὐδὲν ἀντεπεῖν ἔχω (vs. 51), in taking ὁρᾶτε (vs. 119) as indicative rather than imperative, and in his explanation of vss. 212, 213. Usage supports his contention that κρᾶναι is transitive in vs. 512, and in vs. 535 τόδε seems to go better with the preceding words than with the following. Other places in which he makes a good case against Wecklein are the notes on vss. 156, 435, 701, and 970. On the other hand, his curt dismissal of Wecklein's explanation of vss. 860, 861 is not convincing. Reading δέξεται, with Wecklein (1896), he understands as the object, not the sons of Aegyptus, but the Danaids, and renders the verb "receive them (afford them a home)." But in view of vss. 856–59 it seems much more natural to supply αὐτούς with Wecklein, whose defense of the peculiar construction seems sufficient, even though the examples that he cites be not exactly analogous.

Both the introduction and the notes contain not a few errors and careless statements. On p. 14 of the introduction we read that the Carthaginians "formed a part of the Persian Empire"—a conclusion that can not be drawn from the obscure and, to some historians, doubtful co-operation between Persia and Carthage in 480 B. C. On p. 50, αἰετός is included in a list of Homeric forms; but

Digitized by Google

it is also Attic (Meisterhans³, § 14. 5). On p. 70, we find that Charis is the *sister* of Hephaestus in the *Iliad*. How is this to be reconciled with Σ 383? In the note to vs. 27 the editor maintains, rightly, that there is no covert allusion to Heracles; but this contention is not strengthened by the attempted distinction between οὐ πέφυκέ πω and οὔπω πέφυκε. 92: "Prolepsis; a characteristic of high composition and one of the strongest marks of tragic poetry." Yet the figure is not uncommon in simple narrative prose. 366: μυδροκτυπεῖ is not "hammers molten ore." Liquids are not malleable. 559: "In Homer ἕδνα are the bridegroom's presents to the bride's father; in Pindar gifts from the guests to the bride." So far as Homer is concerned, there are qualifications that the editor omits, doubtless for the sake of conciseness; but in Pindar ἕδνα are mentioned only twice—*Ol.* 9. 10, *Pyth.* 3. 94; and in the former case ἕδνον = Attic φερνή, dowry; see Gildersleeve *ad loc.* 589 and 794: κόρη is said to be Ionic or poetic for Att. prose παρθένος; but cf. κόρη in Xen. *Anab.* iv. 5. 9; *Resp. Lac.* 1. 3, 9. 5; Dem. xxi. 79. 733: In the illustrative matter cited we have "Rotten Row (Rue de Roi)." *Route du Roi* is the generally accepted origin of the phrase. 789: "δέλτοις, *tablets*, originally triangular." Has this any support except an improbable etymology connecting δέλτος and δέλτα? 851: The quotation (prose!) attributed to Ap. Rhod. ii. 13 is from Apollodorus *Bibl.* ii. 8 (Wagner's sections). 858: Professor Harry is right in saying that "there is no allusion to a consanguineous marriage" between the Danaids and their cousins; but then he should not recognize a causal force in συγγενῆ (855, n.). 968: Does the editor mean that Aristophanes uses only οἴομαι? Cf. οἶμαι in *Eccl.* 664, 1036. 980: In M, which the editor follows, this line is divided between Prometheus and Hermes. As it is doubtful whether Aeschylus divided lines between two speakers, it is better to follow Lachmann and others in repeating ὦμοι in the speech of Hermes, thus filling out a line. Singularly enough, this is the reading that Professor Harry seems to have had in mind in writing the note. Otherwise the comparison of τόδε to Skr. *iti* is inept.

In his preface the editor calls attention to the effort that he has made to illustrate the work of the ancient poet by "unrolling the chart of modern literature." A worthy aim, if these illustrations had been sown with the hand and not with the whole sack. Their value consists in their appositeness, not in their number. We are grateful for some excellent parallels from Shelley's *Prometheus* and from Milton, Byron, and Goethe; but of many of these modern illustrations it must be said that they display the editor's wide reading without aiding the student. And, as for the teacher, classical scholars who are well read in modern literatures are probably more numerous than Professor Harry thinks; and to them this odd farrago of ill-justified quotations from Chaucer, Shakespeare, Dante, Calderon, etc., will be neither interesting nor stimulating.

Typographical errors are fairly numerous. Disregarding some faults in accent, we note the following mistakes that have escaped the proof-reader's vigilance: p. 57, n. 2, *Aigyptius* for *Aegyptii;* vs. 36, note, κατουκτείρας for the better spelling with simple ι, cf. 352; 353, note, *Dushyanti* for *Dushyanta;* 428,

Digitized by Google

note, *caeli* for *caelum;* 553, note, *nelle miseria* for *nella* in the quotation from Dante, where the lines are also wrongly divided; 613, text, θνητοῖς, unmetrical, for θνητοῖσιν; 774, note, Ὑπερμνήστρα, where the correct orthography omits ν; cf. note on 865; 794, note, Φόρκυ for Φόρκυϊ; 877, note, Marthurin for Mathurin in the name of the poet Régnier; 925, note, πόντιον for ποντίαν. Unfortunately errors are found even in the critical appendix. On 142 the line-number appears to have dropped out, and the reading of m′ is wrongly given; 213, ὑπερσχόντες for ὑπερσχόντας; 354, πᾶσιν for πᾶσι; 617 and 858, the reading of M is omitted; 1057, αὔχη is Todt's emendation, not Wecklein's. In the list of MSS the age of M is not given, and the sigla of Wecklein are needlessly abandoned. This appendix has some half-dozen notes that have nothing to do with the text, and should have been inserted in the commentary, or omitted.

The thirteen illustrations are well chosen and well reproduced, except the Roman wall-painting of Hermes, Io, and Argus (p. 231), which is too black.

CAMPBELL BONNER.

PEABODY COLLEGE FOR TEACHERS,
Nashville, Tenn.

M. Tulli Ciceronis Tusculanae Disputationes. A Revised Text with Introduction, Commentary, and a Collation of Numerous MSS. By THOMAS W. DOUGAN. Vol. I, Books i and ii. Cambridge: University Press (New York: The Macmillan Co.), 1905. Pp. 64+252. $3 net.

The press-work of this volume is neat and attractive, the proofreading remarkably accurate. In the text I have not found a single misprint, nor in fact any noteworthy ones in the introduction or commentary.

The introduction contains chapters on Cicero's philosophical works, the date of the *Tusculan Disputations*, the sources of the work, the MSS, an analysis of MS errors, the argument of the two books, and the spellings adopted in the text.

Noteworthy is the argument for dating the composition of the work from July to September of 45. Incidentally the *Cato Maior* is dated before the murder of Caesar, presumably in January or February of 44. Over eighty MSS are described in more or less detail, according to their importance. The author states that he collated thirty of these in full, five of which had never been referred to in any edition of the *Tusculan Disputations*.

The result, however, has not been a revolutionized text, for the MS authority was exceptionally good, even without these new codices. A comparison with the Baiter text reveals but 124 changes in Books i and ii, if we omit some 40 or 50 variations in spelling and frequent changes in punctuation.

In 55 out of the 124 changes Professor Dougan restores the MS form; in 27 he chooses a different MS reading from that adopted by Baiter; in 17 he accepts

Digitized by Google

a different emendation; in 13 he finds MS authority for what had been printed as emendations; in 11 he gives different order of words, also based on MS authority; and in one case he inserts an emendation of his own involving a transposition of two lines. This is the extreme of conservatism; but it is also sound scholarship. In a few cases his acceptance of the *best* MSS seems to lead him astray, as in i. 37. 90, where he makes *potior* govern an accusative, or in ii. 7. 19, where the interrogative pronoun (nominative masculine singular) is written *qui*.

The commentary is up to the standard of the rest of the book; it is both full and carefully written; yet in so excellent a work it seems strange to find frequent citations from old editions of standard books of reference, as the first edition of Teuffel's *Geschichte der römischen Litteratur* (or its translation by Wagner), the second edition of Neue's *Formenlehre*, etc. As the number of the edition is never given, I could in some cases only determine that mine was not the right one. But these are minor defects and the work as a whole must be highly commended. It is to be hoped that the remaining volume will soon appear.

HENRY A. SANDERS.

ANN ARBOR.

The Ancient World. From the Earliest Times to 800 A. D. By WILLIS MASON WEST. Boston: Allyn & Bacon, 1905. Pp. xxxix+610. $1.50.

This book is based upon the author's *Ancient History*, which is closely followed in respect to plan and order of presentation. Certain modifications have, nevertheless, been introduced, and the author has striven constantly for simplicity in form and in content.

The scope of the book is set forth in a brief introduction. Thereafter come sketches of the Egyptians, of the civilization of the races in the neighborhood of the Tigris and the Euphrates, of the two Syrian peoples—the Phoenicians and the Hebrews—and of the Persians. The histories of Greece and of Rome are naturally treated at considerable length. The last seventy-five pages are devoted to the aftermath of the Roman Empire, and the story of ancient civilization ends with the reign of Charlemagne. A table of events and dates and a working bibliography are appended.

Professor West has made an attractive, usable handbook. It is written in a lucid style which never verges on the monotonous. A unity which even an immature reader will comprehend is imparted to the theme, and the contributions which each of the ancient races made to succeeding ages, are clearly noted. The development of institutions keeps abreast of the narrative, and *Kulturgeschichte* is inserted in judicious quantities. Some of the features that will commend themselves to the teacher are the frequent comparisons of Roman institutions with Grecian analogies, the suggestions for collateral reading of ancient sources, the careful summaries, and the directions for review. The illustrations are in general well chosen and up to date.

Digitized by Google

One does not look for a display of critical scholarship in a work of this class, yet accuracy at least is a reasonable requirement. In candor it must be said that the author has not invariably set forth his subject *chartis doctis et laboriosis*. There are several blunders, which, although they do not vitiate the usefulness of the book in its proper province, do betray the failure to inspect closely original sources to which the author unhesitatingly refers. Thus Draco is said to have been chief-archon when he formulated his code (p. 114). The author cites frequently Aristotle's *Constitution of Athens*, but is apparently unaware of the fact that the discovery of the treatise proved the theory in question to be untenable. Aristaechmus was archon eponymus. Draco was a thesmothetes. Busolt, who followed the old view in his first edition, of course abandoned it later; cf. II[1] p. 224; *Staats-und Rechtsaltertümer*, p. 137, n. 6. On p. 115 Solon is said to have been archon for two years. This is misleading. Solon's function as nomothetes may have extended into a second year, although even this is uncertain. He was archon for the usual term, whatever the correct date may be. Two instances of avoidable inexactness in statement are found on pp. 105 and 172. According to our ancient sources, Xen. *Hell.* ii. 4. 36, and Xen. *Resp. Lac.* 13. 5, two ephors regularly accompanied the king to war. Why write "one or more"? Professor West also implies that the fee for jury duty was fixed at three obols by Pericles, who introduced the stipend. It was thirty years afterward that Cleon raised the fee to the amount specified.

These errors are doubtless mere slips: p. 140, "One hundred and sixty-two Athenians fell" (Herodotus vi. 117 says one hundred and ninety-two); p. 184, "Together they (Aeschylus, Sophocles, Euripides) produced some two hundred plays, of which only twenty survive" (!). Only a very hazy recollection of two sources of first importance could make possible such statements as "Tacitus .... author of the *Annals* (a great history *of his own times*) and the *lost Histories*" (p. 440), and "the *Monumentum Ancyranum* .... a long inscription .... copied from *a tablet set up by Augustus* at Rome" (p. 457). It is too bad that even a schoolboy should be misled at the present time into regarding the Pantheon as a survival of Augustan architecture, when a phrase would present the matter in its true light. See p. 434, art. 521.

These mistakes in detail are blemishes on what should prove a serviceable book. Misprints are very rare; p. 193, fifth century should be read instead of "fourth;" p. 315, Munro for "Monro;" "exceeding valuable," p. 515, is supposedly a compositor's unintentional archaism. The maps present marvelous inconsistencies in the spelling of proper names. As typical instances compare p. 328, Epiros, Epidamnos, Pergamus, and Corcyra, with p. 210, Epidamnus, and p. 214 Epirus, Pergamos, Korkyra.

DUANE REED STUART.

PRINCETON UNIVERSITY.

Digitized by Google

The Clark Teachers' Agency fills positions of all grades in colleges and secondary schools *by direct recommendation.* Send for "Our Platform" (64 pages) giving full information and five hundred testimonial letters. *Address* **604-605 Steinway Hall, 17 Van Buren Street, Chicago**

16th Year **Northwestern Office, Boise, Idaho**

Digitized by Google

Digitized by Google

HARVARD COLLEGE LIBRARY
APR 21 1906
CAMBRIDGE, MASS.

The Classical Journal

PUBLISHED UNDER THE AUSPICES OF THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

Volume I APRIL, 1906 Number 5

* **Editorial**

Recent Caesar Literature — **Walter Dennison**

A Brief Study of Some of Caesar's Ablatives — **J. H. Sheffield**

A Recent Beginner's Book — **Franklin H. Potter**

Notes

Xenophon *Anab.* i. 7. 5 — **Paul Shorey**

The Chronology of Livy — **Henry A. Sanders**

Reports from the Classical Field

Book Reviews

Studies in Ancient Furniture: Couches and Beds of the Greeks, Etruscans, and Romans, Ransom (A. F.)—*The Gospel of Mark*, Drew (W. M.)—*Denkmäler griechischer und römischer Sculptur*, Furtwängler and Urlichs (Pickard)—*Selections from Ovid*, Laing (Cole)—*The Medea of Euripides*, Earle (Newcomer)—*On Translating Homer*, Arnold-Rouse (Bill)

New Literature

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO AND NEW YORK

Digitized by Google

University of Michigan

ANN ARBOR, MICHIGAN

JAMES B. ANGELL, President

SEVEN DEPARTMENTS

Literature, Science, and the Arts; Engineering; Medicine and Surgery; Law; Pharmacy; Homoeopathic Medical College; Dental Surgery.

GRADUATE SCHOOL

Special advanced work in Classics, Semitics, Comparative Philology, Modern Languages, English, Philosophy, History, Political Economy, Mathematics, Physics, Chemistry, Astronomy, Geology, Zoölogy, Botany, and Forestry.

Ample Library and Laboratory facilities. Size of classes limited. Adequate individual direction. Graduate students admitted to the Journal Clubs and Research Societies of all departments. Degrees given: Ph.D., Sc.D., A.M., and M.S.

Special announcements sent on request. Write for information.

JAMES H. WADE, Secretary

University of Missouri

COLUMBIA, MISSOURI

Ten Departments, including College of Liberal Arts and Teachers' College

TOTAL ENROLMENT IN 1896, 940
TOTAL ENROLMENT IN 1905, 1,910

Free elective system. Courses leading to the degrees of A.B., A.M., Ph.D. Large number of Fellowships and Scholarships for graduate students. Summer session of 8 weeks. Variety of courses offered for teachers. Fall term begins Sept. 11th, 1906. For catalogues and further information address the Registrar.

TWENTIETH CENTURY CLASSICAL SERIES

Under the editorial charge of John Henry Wright, Harvard, Bernadotte Perrin, Yale, and Andrew Fleming West, Princeton

LATIN

A First Latin Book . . . . . CLIFFORD H. MOORE, Harvard
A Latin Grammar for Schools . . . ANDREW FLEMING WEST, Princeton
Cornelius Nepos . GEORGE DAVIS CHASE, Wesleyan University, Middletown, Conn.
Caesar's Commentaries . . . . . JOHN H. WESTCOTT, Princeton
Selections from Ovid . . . . . GORDON J. LAING, University of Chicago
Cicero's Orations . . . . . CHARLES H. FORBES, Phillips Andover Academy
Sallust's Catiline . . . . . ALFRED GUDEMAN
Virgil's Aeneid . . . . . JESSE BENEDICT CARTER, Princeton
A History of Roman Literature HAROLD N. FOWLER, Western Reserve University

GREEK

Greek Lessons for Beginners . F. S. MORRISON, Hartford, Conn., High School and THOMAS D. GOODELL
A School Grammar of Ancient Greek . . . THOMAS D. GOODELL, Yale
Xenophon's Anabasis . . CHARLES FORSTER SMITH, University of Wisconsin
Selections from Homer's Iliad . ALLEN R. BENNER, Phillips Andover Academy
Life of the Ancient Greeks . . . . . CHARLES B. GULICK, Harvard
A History of Ancient Greek Literature . . . . HAROLD N. FOWLER Western Reserve University

D. APPLETON & CO. Publishers

NEW YORK **CHICAGO** **BOSTON**

Digitized by Google

HARVARD COLLEGE LIBRARY
APR 21 1906
CAMBRIDGE, MASS.

THE CLASSICAL JOURNAL

VOLUME I APRIL, 1906 NUMBER 5

Editorial

THE SECOND MEETING OF THE ASSOCIATION

We wish to draw the attention of our readers to the programme (p. 157) of the meeting of the Association to be held in St. Louis on May 4, 5. It has been arranged with special reference to the varying interests and activities of the members of the Association, and will be found to include papers in almost all the important fields of classical study. The plan of making up the list by special invitation, recommended by the Programme Committee at the organization meeting, has been followed, and this method not only insures a high standard in the papers read, but also adjusts the balance of interest with a precision that could not otherwise be attained. In the case of the papers of more general interest a definite period has been provided for discussion. This is a most commendable feature, and we venture to express the hope that nothing may be allowed to infringe upon it. However ingenious the theory advanced by the speaker, however clear his presentation, there is always a distinct value in full and free discussion; it dulls the edge of vicious theory and doubles the impact of sound doctrine.

The local arrangements are in the hands of a competent committee, and even at this early date it is clear that the social aspects of the reunion will be unusually attractive.

But apart from these considerations there are special reasons why every member of the Association should endeavor to attend this meeting. Coming as it does at the end of the first year of the Association's activity, it gives us an opportunity of considering in detail the many questions that have arisen in the course of these months. We can take stock, and lay our plans for the future in the light of past experience. We must, for example, devise ways

Digitized by Google

and means of increasing our membership. To be sure, our growth in a single year has been remarkable. It has been amply demonstrated that ours is a real and not an artificial union; we have now nearly nine hundred members in good standing. But the work has only begun. There are thousands of classical teachers in the territory whom we have not yet reached—men and women whose co-operation is as essential to our complete success as it is to their own academic efficiency; and it is only at a large and representative meeting that we can determine upon the best methods of interesting them in the cause. There are other questions also which should receive careful consideration: What relations can be established between our Association and the various local classical conferences? That there is an opportunity here for mutual strengthening can hardly be doubted. Again, in what way can the Association best bring its influence to bear upon the making of school and college curricula? The representatives of other organizations and other departments have for a long time been persistently pushing their subjects to the front. Their influence upon boards of trustees, school superintendents, and college faculties has been enormous. Subjects to which, ten years ago, little time was given, and subjects entirely new, have shown an astounding and in some cases deplorable expansion. This has invariably resulted in the crowding, or even the exclusion, of studies of the older curriculum, among which the classics have suffered most severely. The Association would fail in one of its most important functions if it did not meet the situation resolutely and combat what its members must regard as dangerous influences in modern educational theory.

The editors have pleasure in announcing that, as a result of a recent action of the University of Chicago Press, this and subsequent numbers of the *Journal* will contain forty pages instead of thirty-two. A further increase to forty-eight pages will be made as soon as the financial situation warrants it.

Digitized by Google

RECENT CAESAR LITERATURE

By Walter Dennison
University of Michigan

A criterion of the interest manifested in an author is usually to be found in the extent of the literature bearing on the study and interpretation of his works. By this criterion the interest which the immortal *Commentaries* of Caesar awaken is still unflagging; his powerful personality still holds its wonted sway in the minds and hearts of men.

Since 1901 no less than six new school editions of Caesar have appeared in the United States. They are the following:

Caesar's Commentaries on the Gallic War. With Introduction, Notes, and Vocabulary. By Albert Harkness and Charles H. Forbes. New York: American Book Co., 1901. $1.25. (An edition of Books I–IV is also published.)

Caesar's Gallic War. With Introduction, Notes, and Vocabulary. By J. H. Westcott. New York: D. Appleton & Co., 1902. $1.25. (An edition of Books I–IV is also published.)

Caesar's Gallic War, Books I–IV. With Introduction, Notes, and Vocabulary. By Charles E. Bennett. Boston: Allyn & Bacon, 1903. $1.

Caesar's Gallic War. With Introductions, Notes, Appendix, and Vocabulary. By Harry F. Towle and Paul R. Jenks. New York: University Publishing Co., 1903. $1.25.

Caesar, Episodes from the Gallic and the Civil Wars. With an Introduction, Notes, and Vocabulary. By Maurice W. Mather. New York: American Book Co., 1905. $1.25.

Caesar: The Gallic War. With Introduction, Notes, and Vocabulary. By A. L. Hodges.[1] New York: The Macmillan Co., 1906.

The publishers naturally claim for each of these editions some feature of surpassing excellence, and the individual teacher must

[1] The reviewer has not examined this edition, since at the precise moment of writing this article the book was just issuing from the press.

Digitized by Google

decide for himself which one he personally finds of most pedagogical help. It would thus be useless for the reviewer to range these editions in order of excellence as he judges them, for the one with which he might accomplish most in the classroom would prove entirely inadequate for the purpose of another teacher. Professor Bennett's edition contains merely the first four books, the only part of Caesar of which many Latin pupils unfortunately ever have any knowledge. This is a condition of things which an abbreviated edition encourages, especially if it costs less than competing editions. Professor Bennett's notes are always judicious and suggestive. The characteristic feature of Professor Westcott's edition is that it is addressed in a simple, attractive manner to the struggling youth whose taste for Latin and whose sense of literary style are likely to be fundamentally formed or forever despaired of during this second year of Latin study. The notes and introduction of this edition are not coldly impersonal, couched merely in erudite and high-sounding phrases, but the boy who reads them will feel that he is in touch with the personality of the editor, that the editor is talking to him and instructing him. This is as it should be. A school edition of Caesar, like any other schoolbook, should be edited for the pupil, not for the teacher.

The Towle and Jenks edition differs from others in having a grammatical appendix containing the grammar which the pupil needs in the preparation of his Caesar lesson. This innovation is based on the supposition that the method of referring the pupil to a separate grammar for grammatical constructions is a failure, and that the pupil will not look up references unless he is compelled to do so. The vocabulary of this edition cites the passages in the text where a given word has a special meaning. This may save time and mental effort for the pupil, but it is always open to the objection that the pupil is in danger of getting either a wrong conception, or no conception at all, of the real meaning of the word. The edition of Professors Harkness and Forbes is an excellent one. The topographical commentaries and maps, however, are not always based upon recent discoveries, as, for example, the site of the battle with the Helvetians, or the scene of Caesar's defeat of Ariovistus.

Especially worthy of commendation is the edition of selections

Digitized by Google

from the *Gallic* and *Civil Wars* by Dr. Mather. The most interesting parts of both wars are included. The campaign against Ariovistus is omitted, as is the defeat of the Belgians, and some passages in the last three books; but in the later books the two expeditions to Britain, the interesting chapters on the customs of the Gauls and Germans in the sixth book, and the engagements at Gergovia and Alesia are retained. The recommendation to read parts of the *Civil War* is timely and altogether worthy of approval. The Latin is not too difficult, and the student will have the satisfaction of reading a document of great historical importance. The selections from the *Civil War* are mostly from the third book, describing the dramatic struggle between Caesar and Pompey. The notes with frequent topographical references are unusually interesting, and the pages of the text and introduction are brightened by appropriate illustrations.

Besides these new volumes, the Allen and Greenough edition was entirely re-edited in 1904, and in the following year Professor Kelsey's widely used Caesar passed into its fifteenth edition. The revision in 1905 by Francis H. Lee of Professor Stuart's edition of Caesar's *Gallic War*, Books I–VII (Hinds, Noble, & Eldredge), can not be recommended. The notes are scanty and perfunctory, with no topographical references and only a few arid allusions to the life and conditions of the times. The full-page illustrations (for example, the Mausoleum of Hadrian, and the Claudian aqueduct), while clear and interesting, are manifestly inappropriate.

C. Iuli Caesaris Commentariorum; Pars Prior qua continentur Libri VII De Bello Gallico cum A. Hirti Supplemento; Pars Posterior qua continentur Libri III De Bello Civili cum Libris Incertorum Auctorum De Bello Alexandrino Africo Hispaniensi. Rec. R. Du Pontet. 2 vols. Oxford, 1901. (Scriptorum Classicorum Bibliotheca Oxoniensis.)

This is the latest critical edition of Caesar. In his valuation of the manuscripts Du Pontet holds that those of the α-class are superior to the β-manuscripts. He thus returns to the position of Nipperdey.

Caesar's Conquest of Gaul. By T. Rice Holmes. London and New York: Macmillan & Co., 1899. $6 net.

Digitized by Google

This book is a mine of information on the interpretation of the *Gallic War*, and a copy of it should be in the library of every secondary school throughout the land, to be used diligently by both teacher and pupil. It is written by a man of military training and experience, whose examination of all important Caesarian literature has been thorough and intelligent, whose criticism is fair-minded, and whose judgment is sound. Mr. Holmes was convinced from his own experience that Caesar's text is not generally taught as it should be; that the *Gallic War* does not leave with the average boy or girl the impression of what it really is—a masterpiece of terse, vigorous writing, an historical document of first rank. His object, therefore, is

> to relieve the weariness of the school boys, whose lot it is to flounder in ceaseless conflict with the ablative absolute through the pages of the *Commentaries;* to help them to realize that those pages were not written for the purpose of inflicting mental torture, but were the story of events which really did happen, and many of which rival in interest the exploits of Cortes or of Clive.

The book, therefore, embodies the true spirit of the times. The author's style is delightfully entertaining. This is no dry summary of facts merely, but from the first word of the preface to the end of the last excursus on the spelling of Celtic names, more than 800 pages, the reader's attention is held with unfailing interest. Without question this work is the most important contribution to the interpretation of Caesar's *Gallic War* that has appeared since Napoleon's *Julius Caesar*.

The contents are subdivided into two parts, the first summarizing the narrative of the Gallic campaigns, the second providing an exhaustive commentary, textual, ethnological, geographical, social, political, religious, military, and topographical. The first part is not a translation of the *Commentaries*, but rather a paraphrase, a detailed account of those stirring events that mark the dawn of history in northern Europe. It is based mainly on Caesar's own words, of course; but whatever light, dim though it is, is shed upon the period by Plutarch or Suetonius, by Dion Cassius or Florus or Orosius, is utilized. The whole, as described by Mr. Holmes's facile pen, is as absorbingly interesting as any novel, and I wish that every high-school pupil might read it before preparing his lesson in the original. I should have no fear that such a summary would give him undue

Digitized by Google

assistance; rather it would stimulate his interest and make the characters of Caesar and Labienus, of Ariovistus and Dumnorix and Diviciacus, living characters, and he would begin to see sense in it all. The melancholy story of the Helvetians moving westward—men, women, and children—to leave their cramped quarters and settle on the fertile plains of the Charente, should have a new meaning to thinking boys and girls who read Caesar for the first time; for it would paint for them, if only in outline, a picture of those ceaseless western migrations which were going on long before history began to be written; while the scene of Ariovistus and Caesar standing upon the hill of Plettig holding the first recorded interview between Roman and Teuton; or the account, the first one in history, of the Roman army crossing the British Channel and landing on the shores whence sprang our own ancestors; the story of Caesar's experiences in a land where English-speaking people now wield authority—all these things should fill a young student's mind with a living, throbbing interest that would go far to solve the problem which the study of the classics now has to face. This is no impractical dream of the "specialist," but it is a result even now realized in many schools where inspiring, practical teachers strive to do something more than draw a salary. Unfortunately, there are many more schools where the *Commentaries* of Caesar are rarely used in education, and where they serve as a "mere whetstone for gerund-grinders." But Mr. Holmes's book will help to counteract this tendency. Throughout the first part, as elsewhere, the author calls to his aid his valuable experience in modern military warfare. The result is that his descriptions read like those of an eyewitness; they seem to detail as happening yesterday events that occurred nearly twenty centuries ago.

The narrative is provided with seven double-page maps. While this number is not large, it includes all the important battle-sites. These plans are clear, contain sufficient modern topography, and show the heights in meters above sea-level. Thus the topographical and tactic features of the campaigns receive due emphasis. I am convinced that if carefully made, neat plans are put upon the blackboard from day to day, with the opposing forces indicated by different-colored chalk (red, for example, to mark the position of the

Digitized by Google

Romans and yellow for the Gauls), and if the teacher will himself study the strategy of each engagement, and reveal to his class the meaning of movements and counter-movements like a game on a checker-board, there will be no end of interest in ancient tactics of war. Many significant parallels may be drawn by the way between modern and ancient warfare, and many points of dissimilarity between ancient and present-day methods of fighting may be pointed out, such as the artillery, the improvement in transportation facilities, the commissariat, and the use of the spy-glass. This study of the strategy of the Gallic War is a chief means of awakening and sustaining interest in Latin at a very critical period. Many lessons in life may incidentally be inculcated in the course of such a study, as, for example, making the most of one's resources, caution, or the value of a defensive attitude. Other sides of Caesarian study also should receive attention of course, *in primis* the literary value of the *Commentaries* as a piece of masterly description, and the personality of the great leader who introduced Roman civilization to the northern nations. The objection should not be raised that one can not do all this and teach the language, the syntax, and the inflections. I believe that it can be done better in this way; for the pupil will thus read more intelligently, and if he reads intelligently, he will read faster and with more appreciation. What is needed, after all, is well-trained and appreciative teachers.

In Part II many questions are answered that relate to the text of Caesar, and to the peoples and towns mentioned in the various campaigns—just such questions as any high-school boy might ask. For example, the first note is: "When did Caesar write the *Commentaries* on the Gallic War, and when were they published?" A great deal has been written about the credibility of Caesar's narrative, some critics charging Caesar with a desire to put the best construction upon unconstitutional or unrighteous acts, to magnify his own exploits, and to conceal everything that might injuriously affect his reputation as a general. Nearly seventy pages are devoted to a consideration and refutation of these charges.

The ethnology of Gaul, a discussion of the races living in Gaul, occupies another eighty pages. A large section (nearly two hundred pages) is devoted to geographical and topographical considerations.

Digitized by Google

Here the teacher or student may find information on the identification of the sites of Alesia or Bibracte; of Itius Portus, Gergovia, Aduatuca, Cenabum, Avaricum; of the location of the Nervii, the Tigurini, the Treveri, and the Aedui. A vast amount has been written on these subjects. To gather together this voluminous literature, to sift it, and to summarize it so that it reads entertainingly is, indeed, a great service. Everywhere throughout the book copious footnotes are given, so that he who wishes may test the fairness of Mr. Holmes's summaries.

A section follows dealing with social, political, and religious aspects of Gallic civilization, with excursuses on such subjects as the Gallic *nobiles*, the Druids, and democracy in Gaul. Military antiquities are treated fully. Does the teacher wish to know the proof for our knowledge of the numerical strength of the legions, or who were the centurions of the first rank, or to understand the composition of Caesar's cavalry, the rations, the fortification of the camp, the *agger?* He will find such information here stated concisely and interestingly.

Finally a long section (two hundred pages) discusses troublesome points in the interpretation—the routes open to the Helvetii, the length of Caesar's march from Vesontio against Ariovistus, the battle with the Nervii, the place of Caesar's first bridge over the Rhine and its mode of construction, the Gallic wall, and seventy-five other essays, some short, some long, but all exhaustive. An interesting letter is printed in the introduction detailing methods of excavations employed by Colonel Stoffel, who investigated many Caesarian sites. Inquiring minds may wish to know how, after a lapse of two thousand years, it is possible now to identify unquestionably the site of one of Caesar's camps. This letter supplies the information.

This, then, is the plan of the book. It is a *vade mecum* for every teacher of Caesar, and while there are conclusions on which scholars will not agree with Mr. Holmes, points so detailed that we could hardly enter into a discussion of them here, the volume may be recommended as reliable and inspiring.

HELPS FOR THE TEACHING OF CAESAR. By G. Lodge, H. H. Hubbell, and W. F. Little. *Teachers College Record* III (May and September, 1902), pp. 1–141.

Digitized by Google

This may justly be regarded as a worthy supplement to the work of Mr. Holmes, since it deals with the stylistic and syntactical aspects of Caesar's writings—a subject which lies outside the province of the latter book. The "Helps" are presented in four sections. The first is introductory. It reviews the attitude of teachers in recent years toward the selection of reading-matter for second-year Latin. The writer (Professor Lodge) favors the retention of Caesar. He also advises against beginning with the easier books of Caesar—as, for example, with the second book—on the ground that a break in the continuity of narrative is fatal to sustained interest. He discusses the qualifications of secondary Latin teachers, their often inadequate preparation, and the books with which they should be familiar (Mommsen, Merivale, Fowler, Froude, Boissier, Napoleon, Holmes, Dodge).

The second section, "Studies in the Vocabulary of Caesar," will be of practical help to a teacher in determining what words a pupil should know at the close of the second year. Lists of words are prepared, classified as to parts of speech, and so arranged as to show their comparative frequency in the *Commentaries*. It appears from this study that there are about 2,600 different words in the *Bellum Gallicum*, of which 788 are used but once, and 614 occur but two or three times. Caesar's actual working vocabulary was between 1,200 and 1,300 words only. His vocabulary is shown to be concrete rather than abstract; verbs abound, as might be expected in a narrative so full of action. Then follow studies in the syntax of Caesar.[1] This is an attempt to gather together in groups the prominent features of Caesar's syntactical usage. The writer is able thus to point out the uses of the genitive, of the ablative, of the subjunctive, which occur most frequently in Caesar. The teacher can, therefore, see what he should emphasize in the daily recitation. It is not worth while to burden the pupil's mind with constructions which are met with once or twice only in the entire seven books of the *Gallic War*.

Finally Professor Lodge closes this useful pamphlet with some interesting and pointed remarks on the literary interpretation of Caesar. He calls attention to Professor Bennett's indefensible

[1] A brief comparative study in syntax is made by J. Lebreton, *Caesariana syntaxis, quatenus a Ciceroniana differat* (Paris, 1901).

Digitized by Google

charge (*Teaching of Latin*, pp. 112 ff.) of a lack of interest in the narrative of Caesar. Later (p. 117) Professor Bennett effectively, though candidly, controverts his own position by saying that many pupils find Caesar possessed of a positive human interest *per se*. Professor Lodge points to the pictorial and imaginative element in Caesar, the rapid description and character-sketching, which enliven and embellish many pages of the *Commentaries*. Numerous illustrations are given.

PORTRAITURES OF JULIUS CAESAR: A MONOGRAPH. By Frank J. Scott. New York: Longmans, Green & Co., 1903. $5 net.

Although possessing great human interest, the study of ancient portraits is most elusive because of the difficulty of absolute identification. There are comparatively few men of antiquity, barring the Roman emperors, whose features we are able to identify beyond all question in existing portraits. Our sources of information consist chiefly in coins, occasionally also in inscriptions, mosaics, historical groups, and descriptions in extant literature.

The authority for the identification of the likenesses of Julius Caesar consists chiefly in coins. Guided by these and by literary accounts of the dictator's personal appearance, scholars have fixed upon certain portraits which they suppose to represent him. In the work before us Mr. Scott has gathered together over eighty portraits. It is practically certain that they do not all portray the great commander,[1] but the author of the book has rendered a service in presenting within two covers a list and description of so many supposed copies. An especially interesting exhibition is the view (Plate XII) showing fifteen of the notable busts of Caesar ranged side by side, so that one may compare striking physiognomic peculiarities. The book, which is illustrated with thirty-eight full-page plates and forty-nine cuts in the text, will appeal to the general reader, and may possibly be used to advantage in the schoolroom. While an artist and possessing a correct sense of proportion, Mr. Scott is not always

[1] An interesting iconographic study is made by Professor Jesse B. Carter in the *Princeton University Bulletin* XIV (1903), pp. 55, 56. The conjecture is there offered that the well-known basalt head (Berlin Museum, No. 291, figured in Mr. Scott's book, Plate XXV), supposed by some to represent Caesar, is in reality a portrait of Virgil.

Digitized by Google

scholarly in his methods or conclusions, and there are frequent slips in diction and fact that will shock and grieve the classicist. Those interested will find an article also on "The Likenesses of Julius Caesar," by John C. Ropes, in *Scribner's Magazine* for February, 1887, which is subject to a similar criticism.

In an article entitled "Caesar's Rhine Bridge," in the *Classical Review* XVI (1902), pp. 29–34, J. H. Taylor advocates a simple and natural mode of construction, one which follows Caesar's explicit directions for the building of the famous bridge. Most critics have reconstructed it as *they* thought Caesar might or could have built it, not as he actually says he did. Nearly every detail is noticed by Mr. Taylor. The *fibulae*, he supposes, were poles six or seven feet in length placed in the acute angles between the up-stream *tigna bina* and *trabes*, and in the obtuse angles between the down-stream *tigna bina* and *trabes;* the ends of each pair of *fibulae* which projected beyond the *tigna* on either side of the *trabs* were then firmly lashed together. With this arrangement it would be true that "as the force of the current waxed stronger, the timbers of the bridge were more firmly bound together." Other notes on the reconstruction of the bridge will be found in *Classical Review* XIII (1899), pp. 407–9 and 462.

The best and fullest commentary on the events of the seventh book and their political significance is to be found in

VERCINGÉTORIX. By Camille Jullian. 2d ed., 406 pp. Paris, 1902.

This work treats in a most entertaining manner of the country, people, religion, and government of the Arverni, of the personal character and career of Vercingetorix, of the events at Gergovia and Alesia, and of the final subjugation and Romanizing of Gaul. Ten plates illumine the text. A companion volume is

GALLIA: Tableau de la Gaule sous la domination romaine. By Camille Jullian. Paris, 1902.

There is a revival of interest in the Gallic sites which figured in Caesar's *Commentaries*. Alesia, it is reported, is to be completely excavated. On the east end of the plateau of Gergovia and in a public square of the neighboring city of Clermont-Ferrand local pride has lately erected monuments to the memory of the first great Gallic

Digitized by Google

leader, Vercingetorix. An interesting guide-book recently written for Bibracte (modern Mont Beuvray) is

L'OPPIDUM DE BIBRACTE: Guide du touriste et de l'archéologue. By J. Déchelette. 79 pp., with 1 map, 1 plan, and 27 cuts. Paris, 1904.

This is a brief history of the excavations carried on by M. Bulliot in 1867–95, while in the following,

LES FOUILLES DU MONT BEUVRAY DE 1897 À 1901. By J. Déchelette. 189 pp., with 26 plates. Paris, 1904,

we have an account of the excavations made since M. Bulliot's activity. It contains descriptions of the iron-molder's shop, the bathing establishment, houses, coins found from 1867 to 1898, and other interesting remains. Gallic coins to the number of 1,033, and 84 Roman coins, were discovered. Of the latter 54 were of the time of Augustus. With these books should be associated the delightful volume,

THE MOUNT AND THE CITY OF AUTUN. By P. G. Hamerton. London, 1897.

In the monograph,

BIBRACTE: EINE KRIEGSGESCHICHTLICHE STUDIE. By H. Bircher, 28 pp., with 3 plates. Aarau, 1904,

sixteen pages are devoted to an interesting account of Bibracte as revealed by the excavations. This is followed by a new explanation of the movement of forces at the battle between the Romans and Helvetians (*Bell. Gall.* i. 24–27). In order to explain the troublesome *latere aperto* (see Holmes 614–17), Bircher supposes that when the Helvetians, *vulneribus defessi* (chap. 25), began to retreat, they did not flee northward, but toward the southwest; that is, that the *mons* in question was not the elevation on which Montmort is located, but the slope south of the Auzon. By this plan, when the Romans pursued the Helvetians, the Boii and Tulingi, advancing straight eastward, attacked the enemy on the right (unprotected) flank. This would seem an easy explanation, if it were not for Caesar's descriptive *circumvenere*. This can be taken in a literal sense only, and can mean nothing with Bircher's plan. Stoffel's arrangement fits the conditions better, and better accords with the topography of the place. As the Romans followed the fleeing Helvetians northward, the for-

Digitized by Google

mer's unprotected side was toward the east. The Boii and Tulingi, therefore, in order to attack them *latere aperto*, were compelled to pass around the Romans' rear.

Another work which discusses the same battle topographically and defends Caesar's credibility is

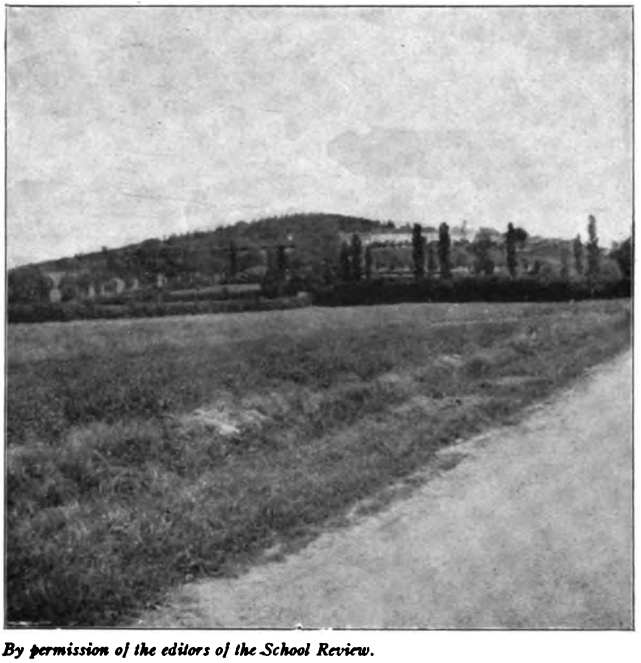
DIE GLAUBWÜRDIGKEIT CAESARS IN SEINEM BERICHT ÜBER DEM FELDZUG GEGEN DIE HELVETIER. By Fr. Fröhlich. 39 pp., with 4 maps. Aarau, 1903.

A new theory for the location of the battle described in *Bell. Gall.* viii. 57–62 is advanced in "La Bataille de Paris," by H. Sieglerschmidt, in the *Revue archéologique*, 1905, pp. 257–71. The Gallic camp is placed at St. Cloud and the Roman camp exactly opposite on the other side of the river. See Holmes's map, facing p. 129.

The famous silver vase which was discovered in 1862 in one of the trenches of circumvallation at Alesia is now adequately published in *Monuments et mémoires* (Foundation Piot) IX (1903), pp. 179–188, Plate XVI. It is figured also in Kelsey's *Caesar* (fifteenth edition), p. 246.

An effective means in the hands of a well-informed teacher, of increasing pleasure and profit in reading Caesar, is to be found in a series of excellent photographs of Caesarian sites, taken by Principal George R. Swain, of Bay City, Mich. In the summer of 1899 Mr. Swain visited all the most important localities mentioned in the *Commentaries* and took representative views of each, keeping constantly in mind the needs and interests of high-school pupils. About two hundred and fifty photographs were taken. In a recent catalogue, which anyone may obtain by applying to Mr. Swain, these views are classified by sections of the *Gallic War*. For example, chaps. 21–29 of the first book are illustrated by twenty-four views. Four of these show Mont Beuvray from almost every side. Others show the place where the Helvetians encamped, the slope down which Caesar drove them, and the site of the final struggle around the baggage. In other interesting views we see the hill of Plettig, where Caesar met Ariovistus for the conference; a panorama of the battlefield where Roman met Teuton; the site of the conflict with the Belgians, and the bridge at Berry-au-Bac; high hedges in the territory of the Nervii; the Rhine where Caesar

Digitized by Google



By permission of the editors of the School Review.

WEST END OF ALESIA,[1] FROM THE PLAIN OF LES LAUMES

[1] This view was taken by the writer in July, 1904. See the *School Review* XIII (1905), 139–49.

Digitized by Google

Digitized by Google

probably crossed; the chalk cliffs of Dover; Gergovia and vicinity from many points of view; Alesia and surrounding country. Any pupil must be dull, indeed, who fails to respond with enthusiasm to the teacher who shows and explains these photographs intelligently. They will quicken interest in the study of Caesar. Much, however, depends upon the instructor in charge. It is not enough for him to say merely, "This is Bibracte." He must also interpret it in its ancient and modern relations. The successful use of these photographs, as of other illustrative material, will cause many teachers to inform themselves on an interesting phase of their subject, the topographical phase, which doubtless they have not had opportunity to study. Most schools will not find it difficult to acquire a representative selection at least of Mr. Swain's views. Schools possessing a stereopticon lantern may secure slides also. Apropos of this, the teacher's attention is directed to "The Stereopticon in Secondary Teaching," by George R. Swain, in *School Review* X (1902), pp. 146–53; "In the Footsteps of Caesar in Gaul," by George R. Swain, *ibid.*, pp. 392–94, and XI (1903), pp. 416, 417; and "A Visit to the Battlefields of Caesar," by Walter Dennison, *ibid.* XIII (1905), pp. 139–49.

A recent topographical contribution, not mentioned by Holmes, is

CAESAR'S RHEINFESTUNG. By H. Nissen und C. Koenen. With 9 plates and 1 plan in the text. Bonn, 1899.

This monograph gives an account of the convincing results of excavations carried on from October, 1898, to March, 1899, just below Urmitz, on the left bank of the Rhine. This town is about halfway between Coblenz and Andernach. The excavations prove almost conclusively that this was the point at which Caesar built his second bridge across the Rhine in 53 B. C. Two kinds of construction are identified, one of smaller extent, the remains of a fort built by Drusus in the year 12 B. C., the other much larger and nearly semicircular in shape, belonging to the camp which Caesar established to defend the west end of the bridge. There are important considerations which make this identification extremely probable, and teachers may with confidence adopt this site. There is evidence at hand that the first bridge was built about three-quarters of a mile

Digitized by Google

below, just above the island of Thurmer Werth. Those who do not have access to the work of Nissen and Koenen can form an idea of its value from a review in the *Nation* LXXII (May 30, 1901), pp. 439, 440.

Inexpensive illustrative material is provided by

ANSCHAUUNGSTAFELN ZU CAESARS BELLUM GALLICUM. By L. Gurlitt. I, Castra Romana; II, Alesia; III, Caesaris cum Ariovisto colloquium; IV, Vercingetorix cum nonnullis principibus Gallorum; V, Exercitus Caesaris in Brittaniam exponitur; VI, Avaricum a Caesare oppugnatum. Gotha: Perthes, 1898 and 1901. These plates are about 24×36 inches, are accompanied by a leaf of explanatory text, and cost about 60 cents each.

In the past five years many articles have appeared in American and English periodicals, some of which for lack of space may not even be mentioned here. Interesting is "Caesar's Account of the Animals in the Hercynian Forest (*De bello Gallico* vi. 25–28)," by Grace G. Begle, in the *School Review* VIII (1900), pp. 457–65, written in defense of Caesar's descriptions of these curious creatures. It is shown that the story is not at all absurd, when viewed in the light of early and contemporary knowledge. Teachers will read also with profit "Caesar's Conception of Fortuna," by W. W. Fowler, in *Classical Review* XVII (1903), pp. 153–56. Of a pedagogical nature and worthy of careful reading also are: "Caesar as a Text-Book," by F. H. Howard, in *School Review* V (1897), pp. 561–87, summarizing an important article in German on the propriety of retaining Caesar in the secondary school; "Caesar, or Substitutes for Caesar," by F. O. Bates, *ibid.* VIII (1900), pp. 324–30, in which the view is held that Caesar should not be abolished, but a considerable amount of easy Latin should precede; "The Reading of Second-Year Latin," by H. W. Johnston, *ibid.* X (1902), pp. 69–76, ascribing the lack of success in the second year to the failure of the teacher so to assign the lessons and conduct the recitation that the pupil may make adequate preparation, as he does for a lesson in algebra; and "The Nature of Culture Studies," by R. M. Wenley, *ibid.* XIII (1905), pp. 441–57 — a common-sense statement by a professor of philosophy of the disciplinary value of classical study. This article is especially recommended to secondary teachers of

Digitized by Google

Latin for prayerful perusal. It will help to answer many questions put to them by solicitous but uninformed parents with reference to the advisability of their children studying Latin and Greek.

Of a general nature is "Extracts from a Teacher's Note Book," by John C. Rolfe, in the *Latin Leaflet*, 1905, Nos. 112–16, and "How Is the Classical Course to Be Made More Attractive to High-School Students?" in *School Review* XII (1904), pp. 365–70.

Teachers are also recommended to put in the hands of their pupils the interesting novel, *A Friend of Caesar*, by W. S. Davis (New York: The Macmillan Co., 1900). The story presents a faithful picture of the *Imperator*. It emphasizes his personal qualities, and will be read with delight and profit.

Digitized by Google

A BRIEF STUDY OF SOME OF CAESAR'S ABLATIVES

The following study of ablatives was suggested by some statements made by Professor Hale in his article on "The Teaching of First and Second Year Latin" regarding the scientific study of syntax by observation. That syntax ought to be an observational science seems to me a foregone conclusion. In that way only can both the grammar and the spirit of a language be accurately learned. On the question of the ablative I have investigated Caesar's usage, keeping in mind the statement in the paper cited, that an ablative expressing the idea of "in accordance with" regularly requires a separative preposition. The ground worked over covers the first seven books of the *Gallic War* and the three books of the *Civil War*. In the following table are included 28 common words, selected because their individual meanings seemed to harmonize well with the idea of "in accordance with." The first column of figures gives the number of instances of the ablative without any preposition, in which the context justified the meaning "in accordance with." Other instances in which the meaning was unmistakable (generally cause or means) have not been included. The second column gives *all* the instances in Caesar in which the ablative is used with *ab*, *de*, or *ex*.

	No. without Preposition	No. with Preposition		No. without Preposition	No. with Preposition
amicitia	1	6	lex	9	2
condicio	4	2	litterae	5	4
consensus	11	1	modus	8	0
consilium	25	8	mos	19	2
consuetudo	19	5	officium	0	3
consultum	3	4	opinio	2	0
decretum	1	0	ratio	25	1
dolor	2	0	sententia	0	3
exemplum	3	0	simulatio	5	0
fides	3	2	spes	10	1
fiducia	4	0	studium	10	0
institutum	3	0	usus	4	4
iudicium	7	1	voluntas	15	0
ius	4	2			
iussu	5	0	Total	207	51

The table shows a great preponderance of examples without any preposition, there being 207 of the first kind and 51 of the second. It is worth while to note the large number of nouns which show no instances with a

Digitized by Google

preposition. And yet it is by no means difficult to point to uses of these words in Caesar where the ablative takes very naturally, perhaps most naturally, the meaning "in accordance with;" e. g.,

hoc decreto eum consul prohibuit, C. iii. 21.
se more et exemplo p. R. posse iter dare, i. 8.
eadem fide Caesari (aquilam) restituo, C. iii. 64.
Cicero . . . . praeceptis Caesaris . . . . milites in castris continuisset, vi. 36.

Iussu is used by Caesar with *facere* and *praeesse* only. With these verbs the idea of "in accordance with" would be congruous. Yet the preposition does not occur. *Voluntas* is used frequently with *facere* and one may well wonder that the preposition never is added.

The 51 instances with a preposition are worthy of more careful study. *Amicitia's* 6 instances follow:

ab amicitia p. R. deficere, vii. 39.
de pace et amicitia concilianda legatos missos, vii. 55.
ab eius amicitia se averterat, C. i. 4.
Issam a Caesaris amicitia avertit, C. iii. 9.
ex sua amicitia omnia exspectarent, C. iii. 60.
ab eius amicitia civitates avertebat, C. iii. 79.

In only one of these examples can the preposition take the meaning referred to.

The two instances of *condicio* are with *de* and *agere*.

The one example of *consensus* is:

ex communi consensu ab eo petere, i. 30.

With this instance it is interesting to compare the following examples of the same word without a preposition:

omnium . . . . consensu legatos . . . . miserunt, ii. 28.
consensu eorum omnium . . . . locum delegerunt, ii. 29.
omnium consensu ad eum defertur imperium, vii. 4.
omnium consensu hac sententia probata, vii. 15.
omnium vestrum consensu . . . . residere . . . . memoria . . . . videtur, vii. 77.
consensu suorum constituit Curio, C. ii. 33.
omnium suorum consensu Curio . . . . parabat, C. ii. 37.
consensu omnium Antiochensium . . . . arcem captam esse, C. iii. 102.
consensu militum (is) eripiebatur, C. iii. 110.

The eight instances of *consilium* are:

de . . . . consilio se excusarent, iv. 22.
res ab instituto consilio eum deterreret, v. 4.
de consiliis ac motu Gallorum nuntium acciperet, v. 53.

Digitized by Google

ab hoc consilio afuisse, vi. 3.
de consilio legatorum . . . . copias . . . . mittunt, vii. 5.
ex propositis consiliis duobus explicitius . . . . videbatur, C. iii. 78.
ab superioribus consiliis depulsus, C. iii. 73.
de Caesaris consilio coniectura iudicans, C. iii. 78.

Of these the fifth instance alone seems to convey the idea of "in accordance with." The first instance of *consensus* and the following example of *consilium* make a pair that challenge explanation:

ex communi consensu ab eo petere, i. 30.
communi consilio acturos, iii. 8.

It is worthy of note that Caesar uses *communi consilio* 5 times and always without a preposition.

Consuetudo shows the following instances with a preposition:

ex consuetudine sua phalange facta, i. 52.
legione ex consuetudine . . . . missa, iv. 32.
a Gallica differunt consuetudine, v. 14.
ex consuetudine cotidiana . . . . accedit, v. 58.
ab hac consuetudine differunt, vi. 21.

The temptation arises to charge the presence of the preposition in the first two instances to the possible ambiguity because of the fact that both nouns are feminine gender. With this idea in mind compare these two cases with the following:

consuetudine pristina dicendi Catone extrahente dies, C. i. 32;

and in general compare all the instances just given with these:

consuetudine sua . . . . legiones . . . . ducebat, ii. 19.
se consuetudine reclinaverunt, vi. 27.
Caesar . . . . consuetudine excubaret, vii. 24.
pristina sua consuetudine . . . . cuncta . . . . exposuerunt, C. iii. 79.
cotidiana consuetudine usum . . . . perciperent, C. iii. 84.

Consultum occurs with a preposition 4 times, viz.:

de senatus consulto certior factus, vii. 1.
ad pecuniam ex senatus consulto proferendam, C. i. 14.
ex senatus consulto pecunias exigi, C. iii. 32.
legiones duae traditae ex senatus consulto, C. iii. 88.

Contrast these instances with the following:

senatus consulto haec perscribuntur, C. i. 5.
qua voce et quo senatus consulto p. R. . . . . sit vocatus, C. i. 7.
et lege et senatus consulto societas erat facta, C. iii. 107.

Consulto meaning "on purpose" is used by Caesar 4 times and always without the preposition.

Digitized by Google

The 2 uses of *fides* are with *de* in the sense of "concerning."

Iudicium occurs in C. iii. 60:

ex domestico iudicio atque animi conscientia intellegebant.

Some of the contrary instances are:

copias iudicio non conduxerit, vi. 31.
ea res omnium iudicio reprehendebatur, C. i. 14.
omnium iudicio inferiores viderentur, C. i. 47.
hos iudicio populi debere restitui, C. iii. 1.

Ius and *lex* occur each twice with *de*, "concerning." One example in vii. 33 is worth quoting:

. . . . quod legibus Haeduorum iis . . . . excedere . . . . non liceret ne quid de iure aut de legibus deminuisse videretur.

In the first instance (*legibus*) the meaning would be no clearer if the preposition were expressed, while in the second (*de legibus*) the omission of the preposition would cause ambiguity.

The instances with *litterae* are:

ex litteris supplicatio decreta est, ii. 35, and iv. 38.
ex nuntiis litterisque cognoverat, v. 11.
ex litteris ad senatum referretur, C. i. 1.

The preposition in the first two instances and also in the fourth makes the meaning clear. In the third it could be dispensed with. Compare the following:

fama ac litteris victoriam . . . . concelebrabant, C. iii. 72.
hunc . . . . litteris nuntiisque edocuit, C. iii. 108.

Compare especially the following example in which *consuetudo* and *cognosco* are used:

haec superiorum annorum consuetudine a nostris cognoverat, v. 42.

Mos has 2 instances of *de*, "concerning." *Officium* has 3 instances; one is with *ab* and *discedere*, and one with *de* and *desperare;* the third is in the same sentence as one of the examples of *amicitia:*

ut ex sua amicitia omnia exspectarent et ex praeteritis suis officiis reliqua sperarent, C. iii. 60.

The single instance of *ratio* is with *de* and *cogitare*. *Sententia* has 1 example with *a* and *discedere*, and 2 with *de*. In one of these latter *de* has the meaning "concerning." The other instance follows:

de consili sententia summam belli . . . . permiserint, C. iii. 16.

Here *de* has the meaning "in accordance with." The one example with *spes* is with *ab* and *repellere*. The 4 examples with *usus* are with *ex* in sense

Digitized by Google

of "in accordance with." Three of them occur with *esse* and one with *accidere*.

A review of the 51 instances in the second column reveals 12 instances of *ab*, "from," with verbs of motion; 19 instances of *de*, in 18 of which the meaning is "concerning" or "from," and in one of which it is "in accordance with;" 20 instances of *ex*, in all of which except 3 the preposition has the meaning "in accordance with." The matter may be summed up thus: Out of 228 examples of the ablative in which the context calls naturally for the meaning "in accordance with," 21 instances show a preposition and 207 show none. The difficult part is to draw a correct conclusion from these data. To the influence of "fixed phrases" is due some of the uses, notably that of *consulto* meaning "on purpose" always without a preposition, and that of *usu* meaning "advantageous" always with a preposition. For the rest the matter seems to be optional with the writer, the preference being to omit the preposition in case no ambiguity results.

J. H. Sheffield.

Lake View High School,
Chicago.

Digitized by Google

A RECENT BEGINNER'S BOOK

Now that Latin and Greek are practically no longer required studies, they must stand or fall, not on their own merits, but on the merits of those who teach them. If Latin and Greek are to be kept in the schools, classical teachers must break away from some time-honored traditions and get into touch with modern psychology. A start has been made. I refer to two books which in essential points represent such a decided advance in method that they deserve to be more widely known among Latin teachers than they probably are.[1]

In these books, as well as in some other recent books, a saner attitude toward the learning of vocabularies is gaining ground. "It is hoped," we read in the preface of the *Lessons*, "that . . . . the advance lesson will end in a vocabulary." This practice will yield good in two ways. In the first place, the vocabulary is not to be studied merely as the student needs the words in translating sentences. At this stage reading is to be regarded as merely a means to the more important end of acquiring vocabulary, forms, and syntax. When a word is learned with reference to some exercise, it becomes associated in the memory with that particular page and line; when the word occurs in other connections, it is not recognized. If it is to be a part of the student's working equipment, it must be learned by dint of effort with such memory helps as are not exclusively applicable to some particular place. Much reading of reviews and at sight will help to fix and retain a word already learned; but the place idea is so prominent a factor in the memory of words, especially as the ancient languages are taught, and the associations by which different words are remembered are so various, that the teacher must resort to every possible scheme to help the student to acquire a working vocabulary. Any one method or set of methods has serious limitations.

In the second place, the student is not to be expected to prepare new exercises for the recitation. His study period is to be devoted to learning such simple and plain facts as vocabulary, forms, and syntax. If the student knows the words well, so that the reasoning process of getting at the meaning of a piece of Greek or Latin is not hampered by a conscious effort to recall the meanings of words, or to hold in the memory a lot of

[1]Goodell *A School Grammar of Attic Greek* (New York: D. Appleton & Co., 1902) xvi + 334 pages; Morrison and Goodell *Greek Lessons for Beginners* (*id.*, 1903) xiv + 304 pages.

Digitized by Google

words just taken from the general vocabulary, the difficulties of form, syntax, idioms, and order give little trouble. In the early stages the reading is to be done for the first time under the guidance of the teacher in the classroom. Otherwise the student will fall into wrong habits of attacking a sentence; and in a hopeless and profitless attempt to read, at a period when reading is unimportant, he will waste the time he ought to devote to getting an equipment for reading, and will miss the very training in logical method which the classics ought to afford him. This is not so important in beginning Greek as in Latin, which is generally the first foreign language a boy studies.

By glancing through the *Lessons* one gets the impression that the vocabularies are too long—much too long for the student to attempt while he is straining his memory to learn the forms in the paradigms. But if he survives, his reward is sure; for when he comes to the *Anabasis*, "he will find an average of only ten new words per Teubner page in the first four chapters." It would have been better to reduce the vocabulary to the minimum in the early stages, where the forms must be given; after the forms are out of the way, the student can better devote his attention to enlarging his vocabulary. On the whole, the vocabulary is more reasonable than in most books, containing only 724 words in the *Lessons* part; this is only about 250 more than the average student under favorable conditions learns in the first year and carries over to the next year.

The most interesting feature of these books is in the realm of syntax. The practice, which in some quarters is considered good pedagogy, of shying at syntactical difficulties may delight the indolent student, but the results are lamentable, and ultimately cost the student more hopeless labor than is saved. To be sure, practical syntax requires keen thinking on the part of the student, but experience has shown that it is not so difficult if the principles are stated in the form in which the student's mind is to use them. In reading a synthetic language, the mind works from form to function. In composing, it works from function to form. In the grammars and beginning books in common use the rules are directly applicable sometimes to one process, sometimes to the other, often to neither. Several years ago, when I was urging the importance of recognizing this in our teaching, one who refused to believe wrote: "It is a very dull student who can not readily assume the converse and act upon the assumption." Let such a doubter practice giving the alphabet backward until he is convinced. The student whose mind is versatile enough to reformulate, consciously or unconsciously, will have little trouble; but many a student to whom syntax has been a hopeless puzzle has made very

Digitized by Google

satisfactory progress when the rules have been given him so formulated as to be directly applicable to the process concerned. Convinced of the soundness of this view, Goodell has arranged the syntax on the basis of form, thus providing the formulas to be used in reading, while "directions for translating English into Greek are left to the book on composition and to the teacher." This is a great gain, so far as it goes. But the subject-matter of Greek and Latin grammar is not so simple that it can be satisfactorily learned from one point of view only. A mere summary of the functions of any given form or mechanism of expression appeals to the passive, mechanical memory rather than to the thoughtful, active memory, and only half presents the facts which the student must sort out and classify. The student's mind seeks other associations; the functional aspect as a basis of classification appeals to him strongly; contrast as well as resemblance is a powerful factor in memory; in short, the phenomena of language are too complex to be reduced to any one simple system. Moreover, the student will very often have occasion to use the other process in reading the language; as, e. g., when he finds a verb that takes the genitive, and considers what he is to expect in the rest of the sentence. This has been largely provided for by Goodell in the sections on syntax; but a more formal tabulation classifying the facts on the basis of function would make the grammar useful for composition, would indirectly enable the student to remember the facts by contrast as well as similarity, and would at times be directly applicable to the reading process.

Doubtless many good teachers think the *Lessons* contain too much material, for there is a tendency in some quarters to rush the student as early as possible into Caesar or Xenophon. Undoubtedly much of the irksomeness associated with these authors is due to the fact that the student finds himself in a business for which he is utterly unprepared, and while failing to accumulate an equipment for reading he acquires a dislike for the study which seems to him, and frequently is, a profitless struggle of despair. The case is not improved much through postponing the evil day by stuffing the course with kindergarten stories done in emasculated Latin or Greek. The beginner's book should give the student a fair vocabulary, and so complete a knowledge of forms and syntax that he will find in his first authors very little new matter that is regular, apart from words and idiomatic expressions. I am aware that this statement is enough to prove me a heretic or something worse; but I have made it advisedly. After many experimental tests, I am convinced that acquiring a vocabulary is the hardest thing that a boy has to do in learning a new language; and that forms are more easily remembered when associated with their functions

Digitized by Google

from the first; and that the difficulties which have given syntax a bad name are largely due to abominable methods of teaching it. When more time is given to the first book, even if it requires a year and a half, so that the reading of the first author can go on without great obstacles and discouragements, there is a compensatory gain in rapidity of reading and in the attitude of the student toward the work.

I do not think it a wise plan to require the use of two books from the beginning, notwithstanding "at present many go to college with very little acquaintance with any Greek grammar." I do not take it that acquaintance with any particular Greek grammar is a very important end in itself. If the student can dispense with it and still make progress in Greek, what more can be desired? It is more important for the student to learn the facts of the language than to learn any particular grammar's way of stating them. If the use of a single book in the first year does not result in "system and orderly framework on which to build" in subsequent studies, something is wrong with the book used; the better remedy would be to make a proper beginner's book. Not to mention the added expense, the use of two books at this stage involves unnecessary mechanical obstacles to the student's progress. What the student needs in the first year should be as accessible and patent as possible without the necessity of turning from one book to another. One should have consideration for the student's time and convenience. There are other reasons not applicable to these particular books. The ordinary grammars, in an effort to be concise, state the principles of syntax in such a way that they mean nothing or the wrong thing to most beginners. To require pupils to get their syntax in this way adds unnecessary burden to both teacher and taught, and increases the chances of failure. This is particularly true of Latin, where the grammars do not keep one point of view, as Goodell does; and Latin students meeting strange syntax for the first time need more careful presentation of the subject than the Greek student. Much remains to be said on presentation of forms, but most beginner's books do not improve on the grammars in this respect. If an acquaintance with some particular grammar is desirable (and perhaps it is), the second year is early enough to begin it. If this is not done, it is because the teacher does not feel the need or is incompetent.

FRANKLIN H. POTTER.

UNIVERSITY OF IOWA.

Digitized by Google

Notes

Contributions in the form of notes or discussions should be sent to Henry A. Sanders, 1227 Washtenaw Avenue, Ann Arbor, Mich.

XENOPHON, *ANAB.* i. 7. 5

καὶ μήν, ὦ Κῦρε, λέγουσί τινες ὅτι πολλὰ ὑπισχνεῖ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος.

Kelsey omits the last three words and annotates *ἐν τοιούτῳ* "at so great (a crisis)."

All other editions which I have been able to consult construe *κινδύνου* as partitive genitive with *τοιούτῳ*, referring to Goodwin 1088. This is a difficult, and, if the article is retained, perhaps impossible construction. The phrase *ἐν τοιούτῳ* occurs in Lysias xii. 13, and *ἐν τοιούτῳ τινι* or *ἐν τῷ τοιούτῳ* is found in Plato's *Republic* 581 E, 572 A, 571 C, 470 C—always, I think, with reference to something already described or implied, and not, so far as I have observed, with a partitive genitive. But, to waive this point, the construction proposed overlooks a neat idiomatic force of *τοιούτῳ* which this passage prettily exemplifies—the explanatory or motivating use. Here *τοιούτῳ* motivates *ὑπισχνεῖ*: "You make many promises because you are in *such* a plight" (*such* namely as to necessitate them).

So in Sophocles' *Ajax* 433, Ajax cries *νῦν γὰρ πάρεστι καὶ δὶς αἰάζειν ἐμοὶ καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω*, "now I may well make moan twice, yea thrice, for *such* are the woes that befall me."—"*Such*" motivates the triple lament. Similarly Tennyson *In Memoriam* xvii, writes:

> Thou comest, much wept for: such a breeze
> Compell'd thy canvas,

where "such" gives the ground for "comest." We must then place a comma after *εἶναι* and take the genitive as "absolute." The article will then have its proper force—*τοῦ κινδύνου* is the danger, the decisive battle of the campaign to which they have been looking forward throughout the march, and which is now at hand.

PAUL SHOREY.

UNIVERSITY OF CHICAGO.

THE CHRONOLOGY OF LIVY

I.

On pp. 120 ff. of his *Römische Chronologie*, Mommsen noted some characteristic facts about the chronology of Livy, but without full and accurate interpretation. The various editors of Livy, as well as others,

Digitized by Google

have copied his statements, generally with more or less misunderstanding, or even with additions to his errors.

On p. 148 Mommsen denied the accuracy of the accepted Varronian date for the founding of Rome, claiming, on the authority of Velleius Paterculus i. 8 (*Sexta Olympiade post duo et viginti annos quam prima constituta fuerat*), that the Varronian date Ol. 6. 3 (Plutarch *Rom.* 12; cf. Lydus, *De mens.* i. 14; Solinus i. 27) really placed the founding in April, 754 B. C. However, on p. 130 Mommsen noted that Varro *R. r.* i. 2. 9 followed the Fasti reckoning by placing the tribuneship of C. Licinius in the 365th year from the expulsion of the kings. Now, the Fasti (=Fasti Capitolini, Chronograph a. 354, Hydatius, etc.) have 509 years from the founding of the republic to the Christian era. If we add the Varronian 244 years of royal rule, we get 753 B. C. as the year of founding. With this date Ol. 6. 3 agrees in spite of Mommsen. The Olympiad year began about July 1; the founding of Rome was traditionally in April, and as Ol. 6. 3 extended from July, 754, to July, 753 B. C., the April in question was in 753 B. C.

Livy differs from the Fasti consular list by omitting consuls for 247, 264, 265, military tribunes for 378, and the dictatorial years 421, 430, 445, and 453 A. U. C. (cf. Mommsen *op. cit.* p. 120). He should therefore be 7 years behind the Varronian reckoning from x. 6. 1 on. Against this compare the dates actually given by Livy:

iii. 33. 1	302	A. U. C.	=303	Varr.
iv. 7. 1	310	"	=310	"
v. 54. 5	365	"	=364	"
vii. 18. 1	400	"	=399	"
xxxi. 1. 4	478	"	=489	"
Per. Liv. xlix	502	"	=505	"
xxxi. 5. 1	501	"	=554	"
xxxiv. 54. 6	508	"	=561	"
Per. Liv. xlvii	598	"	=601	"
" " xlix	602	"	=605	"

It is evident at a glance that Livy did not make his dates agree with his own consular list, but copied them from his sources. These sources retained the years 247, 264, 265, and 378 A. U. C., but like Livy gave the extra decemviral year and omitted the 4 dictatorial years. The source for the first two dates probably assigned but 243 years to the royal rule, as did Cato, the Fasti, etc. (cf. Mommsen *op. cit.*, p. 142), for it varies one year from the other source.

This second Livian source had 244 years of royal rule, as did Varro, but was three years behind the Varronian reckoning for the later period; i.e., one year added, four omitted.

HENRY A. SANDERS.

ANN ARBOR, MICH.

Digitized by Google

Reports from the Classical Field

THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

The second meeting of the Classical Association of the Middle West and South will be held in St. Louis, May 4, 5, 1906. The morning and afternoon sessions will be held on both days in Brookings Hall, Washington University; the Friday evening session at St. Louis University. The Friday morning session will begin at 10 o'clock, the Saturday morning session at 9:30; the afternoon sessions at 2.

On Friday morning, after a brief address by the president, the following papers will be read. "Literary Sources in Cicero's Dialogues and the Technique of Their Citation," by G. L. Hendrickson, University of Chicago; "Travel in Ancient Times as Seen in Plautus and Terence," by Charles Knapp, Columbia University; "Lucretius' Theory and Expressions of Light and Color," by Francis P. Daniels, Manual Training High School, Kansas City, Mo.; "The Lucretian Invocation to Venus," by George Depue Hadzsitz, University of Wisconsin (to be read by title).

Friday afternoon: "Interstate Arbitration in Antiquity," by William L. Westermann, University of Missouri; "College Courses in Latin in the Freshman and Sophomore Years," by F. W. Shipley, Washington University; "The More Ancient Dionysia at Athens," by Edward Capps, University of Chicago; "The Chronology of Early Rome," by Henry A. Sanders, University of Michigan; "The Quantitative Pronunciation of Latin, and its Meaning for Latin Versification," by W. G. Hale, University of Chicago.

Friday evening (8 o'clock): Address, "The Personal Touch," by Andrew F. West, Dean of the Graduate School, Princeton University.

Saturday morning: "The Geography of Io's Journey," by Frederick A. Hall, Washington University; "An Hour with Virgil in Elysium," by J. B. Scheier, Notre Dame University; "The Movements of Ariovistus before His Interview with Caesar," by A. T. Walker, University of Kansas; "Caesar in Gaul" (illustrated), by George R. Swain, Bay City, Mich.

Saturday afternoon: "Some Unfamiliar Uses of *Idem* and *Isdem* in Latin Inscriptions," by E. H. Sturtevant, University of Indiana; "Latin—Its Place in the High School Curriculum," by Daniel W. Lothman, East High School, Cleveland, Ohio; "Motive Energy in Secondary Latin: One Source," by Bessie J. Snyder, Omaha High School.

On Saturday evening the men attending the meeting will be the guests of the Board of Trustees of the Missouri Botanical Garden at the Shaw banquet. On the same evening the ladies will be entertained by the Wednesday Club and other organizations. Further details of the local arrangements will be found in the circular issued by Secretary D'Ooge.

Digitized by Google

THE STUDY OF LATIN IN CATHOLIC INSTITUTIONS

Catholic institutions of higher learning, generally speaking, fall into two classes: the colleges and universities, and the seminaries or preparatory schools for the priesthood. The former do not differ greatly in their academic courses from similar institutions of the states or of other religious denominations. They have the regular four-year course, which is based upon a high-school course or its equivalent. Practically the same classical authors are read as in other institutions of like standing, though generally the ground covered in the higher classes is somewhat more extensive. More attention is given, however, to attaining a practical working knowledge of the language for purposes of reading and writing than to the scientific aspects of linguistic study. Exactness of expression, habits of methodical thinking, and the cultivation of a good literary taste are aimed at rather than accuracy of scholarship. The writing of original Latin themes is a regular and prominent part of the Latin work throughout the junior and senior years.

The proportion of students studying the classics in Catholic colleges is larger, as a rule, than in other institutions. This is partly due to the course and partly to the students. Some colleges offer little choice of studies outside the classical course, and even when a college has many courses, a number of its students are studying for the ministry, and the classical course is regarded as the best preparation for the higher studies in philosophy and theology.

In the seminaries Latin, as the language of the ritual, naturally occupies a position of great prominence, and receives more time and attention than any other study. At the same time there is considerable variation between the different institutions. The Latin course of St. Charles College, for example, embraces not only translation into Latin and, in the upper classes, original composition, but also Latin orations and conversation. The Latin authors and works read by the classes in this institution are as follows:

First year—Historiae sacrae epitome; Viri Romae. Second year—Viri Romae; Phaedrus; Cornelius Nepos; Lactantius' *De morte persecutorum; Selecta ex patribus Latinis. Third year*—Caesar; Ovid; Cicero's *Pro Sexto Roscio;* Virgil's *Eclogues* and *Georgics. Fourth year*—Sallust; Cicero's Orations *In Catilinam* and *Pro Archia;* Virgil's *Aeneid; Selecta ex patribus. Fifth year*—Cicero's *De amicitia* and *Actio prima in Verrem;* Livy; Horace's *Odes, Satires and Epistles. Sixth year*—Cicero's *Pro Murena, Pro Milone, Pro lege Manilia, Pro Marcello, Pro Ligario* (with rhetorical analysis of the orations), and *De oratore;* Tacitus; Quintilian.

In other seminaries we find the *Letters* of St. Jerome, the *De civitate Dei* of St. Augustine, and the Latin hymns included in the reading, although in about half of the preparatory seminaries the attention is confined to classical authors and the patristic literature is read only in the theological course which follows.

In addition to the use of Latin for conversation in the classroom, students in the seminaries are encouraged to use it among themselves with the aid of a manual and in a few schools, at least, it is obligatory for senior students at table. Com-

Digitized by Google

positions in Latin verse also are prescribed or encouraged in some schools. In this line, as well as in Latin conversation, much necessarily depends on the individual teacher.

In pronunciation the Roman method is but little used, Notre Dame, apparently, being the only institution which employs it. In other schools, as in church use, the so-called continental pronunciation is employed, which varies in detail with the different nationalities. Quite recently an effort has been made to rouse a sentiment in favor of a common pronunciation, the old Roman and the modern Italian pronunciation being suggested for the purpose. M. F. O.

CLASSICAL CONFERENCE AT ANN ARBOR

The twelfth Classical Conference of the Michigan Schoolmasters' Club was held at Ann Arbor, March 29 and 30. As usual, the programme was full and interesting.

One of the four sessions was given to a symposium on the value of literary, and particularly classical, studies as a preparation for medicine and engineering, with papers and discussions by instructors of these two departments in the University. A joint session was also held with the Modern Language Conference, at which papers were read on "The Survival of the Classical Epic Tradition in Mediaeval Literature" and "The Influence of the Roman Law upon the Legal Systems of Modern Europe and America" by Dr. Hamilton and Professor Drake of the University of Michigan.

The programme of the other two sessions was as follows: "Latin in Michigan High Schools, 1896 to 1905," by Principal Swain, Bay City; "Elision in Latin Verse," by Professor Harkness, Brown University; "Recent Excavations of Roman Remains in Britain: Silchester and Caerwent," by Dr. Allen, University of Cincinnati; "Some Ancient Roman Lamps," by Professor Clark, Ripon College; "The 'More Ancient' Dionysia at Athens: A Note on Thucyd. ii. 15," by Professor Capps, University of Chicago; "Is the *Aeneid* a Complete Poem?" by Principal Isherwood, Grand Haven; "The Autobiographical Element in Latin Literature and Inscriptions," by Professor Armstrong, Juniata College; "The Birth of Venus: A Greek Relief and a Renaissance Painting," by Dr. Jeffers, California, Pa.; "The Tenth Satire of Juvenal and Dr. Johnson's 'Vanity of Human Wishes,'" by Mr. Potter, Geneva, N. Y.; "The Teaching of the Classics from the Point of View of the College Professor," by Professor Rolfe, University of Pennsylvania; "Maron: A Mythological Study," by Dr. Newcomer, University of Michigan; "The Roman Forum in the Summer of 1905," by Professor Dennison, University of Michigan. Five of the papers were illustrated by lantern slides.

Digitized by Google

Book Reviews

Studies in Ancient Furniture: Couches and Beds of the Greeks, Etruscans, and Romans. By CAROLINE L. RANSOM. Chicago: University of Chicago Press, 1905. Pp. 128, with 29 plates. $4.50 net.

As a student of ancient furniture Miss Ransom is already known to archaeologists by an article published in the *Jahrbuch* of the German Institute. The present volume shows the same thoroughness and sane judgment; at the same time she has treated the subject in such wise that the general reader, and in particular the student of classical literature, will follow her discussion with interest. The student of ancient life will not find here any radically new views; he will find the material carefully gathered and grouped in chronological order, various monuments not easily accessible are published and discussed, and the style of ancient couches is handled in a helpful manner.

The importance of the couch in an ancient house is clear when one remembers that much the same article of furniture served as a bed at night, as a couch for men reclining at dinner, and as a "lounge" for writing and study. With some exceptions, the chairs were constructed on the same principle as couches. It appears from this volume that couches did not change as much as might have been expected in the ten or twelve centuries under consideration. After the early simple couches made by mortising rails into wooden legs, two main types are found: couches with square legs, richly ornamented with carving and inlaid work, and couches with turned legs. For the couch with heavy square legs, into which the rails are set, a type was developed in Greece early in the fifth century; the legs were deeply incised near the middle and ornamented at the incision with scrolls springing from the base of palmettes. The turned legs on the other type of couch varied greatly in length and solidity at different epochs; above the legs at one or both ends of the couch might rise curved rests (*fulcra*) which normally were ornamented by a head, usually a horse's head, at the outer end and a medallion at the lower end. These *fulcra* were less graceful and more nearly erect on later Roman couches. Under the Roman Empire a third type of couch is common: its straight legs, high head and foot pieces, and back of equal height, have the simple utility which one would expect of the Roman people. On all these couches the rails connecting the legs were often carved or inlaid with ivory, metal, or wood. Finally interlaced thongs of leather supported the mattresses and pillows. The frame was commonly made of wood, with bronze for the *fulcra* and occasionally for the legs.

Miss Ransom frankly acknowledges the constructional errors which appear

Digitized by Google

in the representation of couches: the light upper rail of the Greek couch, the weakness of the incised leg, and the weak turned leg on some heavy Roman couches. Some working drawings by a modern furniture designer make clearer the methods of construction. It appears from the drawings that the constructional defects shown in the couches on Greek vases are real, although not so radical as to make one distrust the correctness of the representations. On the whole, the history of this industrial art follows the same lines as the higher arts. The ornament of earlier couches consists mainly of double volutes, palmettes, rosettes, and link designs. With the appearance of carved *fulcra* on couches with turned legs, the artistic interest centers in this plastic ornament. For the later Roman "sofas" less is known about ornamentation; probably richness of material in a measure took the place of artistic decoration.

I have found no discussion in this volume of certain questions on which I should have been glad of Miss Ransom's opinion; e. g., as to the peculiarities of the *lectus triclinaris*, if such existed; or again as to the exact position of the *fulcrum* on the couch frame (cf. Baumeister, Fig. 329, and *Jahrb. d. arch. Inst.* XV, A. A. 178, for two slightly different positions). And one regrets that Miss Ransom was unable to carry farther her researches in Italian museums (p. 7).

A. F.

The Gospel of Mark. With Notes and Vocabulary. By WILLIAM PRENTISS DREW. Boston: Benj. H. Sanborn & Co. Pp. 133. $0.75.

The general neglect of the New Testament in the Greek classes of our schools is a matter of sincere regret. It is quite as desirable that college students should become familiar with Hellenistic Greek as with the Doric or Aeolic or Ionic dialect. And the greatest and best specimen of Hellenistic Greek is found in the books of the New Testament. It would also be a great help and encouragement to the high-school student who has found Greek so difficult, if it could be made practicable for him to read in the simple, easy Greek of the first century one or more of the familiar gospels. One reason why this has not been done more extensively is that we have had no textbook made to meet such needs. That want Professor Drew has essayed with this little edition of the gospel by Mark to supply. But in attempting to adapt his book at the same time to the needs of the college student in a "rapid reading" class and the high-school pupil in his preparatory work, he has, in the average, missed both; but the great bulk of the notes would prove far more enlightening to the high-school boy, who needs this sort of drill in forms and syntax, than to the college man, who has all that behind him. The same note repeated again and again, the mass of grammatical references, the notes in the form of questions addressed to the reader, the explanation of simple forms and constructions could be helpful only to the beginner.

Digitized by Google

But the usefulness of the book to the beginner is much impaired by the inaccuracies which fairly swarm through it.

Carelessness in the proofreading is apparent from the large number of wrong accents: e. g., μαθήτης (p. 62), μάλλον (p. 82), κάρπος (p. 73), ἐλθούσα (p. 76), αὐτής (p. 81); these are only a few of the many that might be cited.

To adopt in a book intended for academies and colleges such spellings as (Westcott and Hort's) τεσσεράκοντα (i. 13), συνζητεῖν (i. 27 and note), ἐκαθερίσθη (i. 42 and note), ἀγαπᾷν (xii. 33 and note) is hardly commendable policy, when correct spellings and forms have as strong manuscript authority as they do.

The notes are largely grammatical, "intended to explain the Greek, without going further into the exegesis." But even in the explanation of matters of syntax they too often go wide of the mark; e. g., viii. 35: ὃς ἂν ἀπολέσαι: "ἄν would not be used here in classic Greek." In support of this the editor quotes Hadley-Allen 899, which, as it deals with particular conditions, has nothing to do with the case. In such a sentence, with a ὃς ἂν θέλῃ preceding, ἄν certainly would be used in classical Greek, and ἀπολέσῃ (which also has good manuscript authority here), instead of ἀπολέσαι, would follow. i. 15: "ὅτι very often in N. T. introduces direct discourse"—as if it did not do the same in classical Greek. The editor still labors under the delusion that the apodosis of a conditional sentence (the independent clause) is *dependent upon* the protasis (the dependent clause); compare the muddle he makes of ἂν θέλῃς δύνασαι (i. 40); and, to make confusion worse confounded, he declares that that definite and particular statement has "the form of a general condition."

The translations in the notes are, for the most part, good and suggestive. But some are misleading rather than helpful; e. g., ἦν ἐνδεδυμένος (i. 6) might once have been "had been clothed," but compound tenses were in apostolic times long since a reality, so that to Mark ἦν ἐνδεδυμένος meant simply "was clothed." κρατήσας (i. 31): "this is well translated *taking*" —not nearly so well translated as it would be, if the aorist participle were rendered with more exactness; "he took her by the hand and raised her up." ὕπαγε (ii. 11): "go secretly." The meaning of ὑπό in this verb was in the days of Mark almost completely lost. It is used upward of seventy-five times in the New Testament, and in very few instances can the meaning of *secrecy* be forced into it. It means simply "go," as in modern Greek.

The vocabulary also is not free from faults. It seems as if it were made from a text different from his own; e. g., Βεελζεβουβ (sic!); but in the text we find Βεεζεβούλ. σατᾶν and σατανᾶς; but in the text Σατᾶν and Σατανᾶς.

Even the text, which is, with few changes, that of Westcott and Hort, has many faults. Letters are left out, accents and punctuation marks misplaced; e. g., the dropping out of the σ of συνεσπάραξεν (ix.20) produced such a monstrosity that the editor did not venture to put anything even remotely resembling it, not even the correct word, into his vocabulary. In xi. 9–10 we find 'ΩC NNA' and it is followed by a whole line in solid capitals, with a full panoply of breath-

Digitized by Google

ings and accents—a miscarried imitation of the peculiar type of Westcott and Hort's quotations, not attempted except in this particular verse. As a recompense for the waste of accents on those capitals, the accent is omitted from ἡμῶν in the next line. Words are also wrongly divided at the end of the line; e. g., ἐξίστατο (p. 21).

School editions of the New Testament are certainly a desideratum, but this one unfortunately leaves much yet to be desired.

W. M.

Denkmäler griechischer und römischer Sculptur. By A. FURTWÄNGLER AND H. L. URLICHS. Zweite Auflage. München: Bruckmann, 1904. Pp. xii+179; 52 plates. M. 4.50.

This is the *Handausgabe* to accompany and supplement the folio plates issued under the same title for use in the German schools. All the folio plates are reproduced in full-page half-tones in this volume, which also contains in the text many smaller figures. The illustrations are of excellent quality, and paper, print, and binding are alike attractive.

The plates are discussed in ten groups: I, "Archaic Art;" II, "Statues of Gods from the Fifth Century;" III, "Other Sculpture from the Fifth Century;" IV, "Statues of Gods from the Fourth Century;" V, "Greek Statues of Athletes;" VI, "Grave Monuments;" VII, "Statuary Groups;" VIII, "Hellenistic Art;" IX, "Historical Art of the Romans;" X, "Greek and Roman Portraits."

The introductions prefixed to the discussions of the plates of the various groups are admirable, yet it may be questioned whether there is not here too much subdivision. The beginner would probably better understand the spirit and evolution of classic sculpture had our authors used simply the broad general subdivisions of "Archaic," "Fifth Century," "Fourth Century," "Hellenistic," and "Roman Sculpture;" for then athletes, grave monuments, groups, and portraits would be found in their proper historical connection, and Hellenistic art would not seem to be limited to the "Nile" and the "Dying Gaul."

In selecting fifty-six plates and thirty-one text figures to represent the entire development of Greek and Roman sculpture it is not to be expected that all critics will agree. Yet, in fifth-century art it is difficult to understand why the problematical "Praxitelian" Colossus from Monte Cavallo, or the Orpheus Relief—two figures of which, at least, are close imitations of figures on the Parthenon Frieze—or the Medusa Rondanini should be chosen, while such sculpture as the Delphian Charioteer and the Olympia Gables are omitted. In the fourth century, too, space is found for the "Eubouleus" head and for the Vatican Melpomene, but none for the Mausoleum Frieze. Again, among "Statuary Groups" we look in vain for the Pergamon Altar, but we find the Venice Odysseus.

The discussions of the various plates are, however, models, packed with

Digitized by Google

information, complete and accurate in description, and discriminating in artistic analysis. The archaeological world has learned to accept, with some reservation, Professor Furtwängler's dogmatic assignment of certain works to certain artists. His own opinions have sometimes changed with kaleidoscopic rapidity. But his remarkable knowledge of the monuments, his wonderful keenness of vision, the originality and force of his reasoning make his mistakes often more awakening and stimulating than the precisely correct logic of some less strenuous minds. There is a fine poetic quality in some of Dr. Urlichs' discussions that suggest the spirit which still breathes from the works of the elder Urlichs. This little volume is well worth a place in the library of every teacher and student of the classics.

JOHN PICKARD.

UNIVERSITY OF MISSOURI.

Selections from Ovid. With Introduction, Notes, and Vocabulary. By G. J. LAING. New York: D. Appleton & Co., 1905. Pp. xliii + 358. $1.40.

This edition of Ovid, designed for students who have read no further than Caesar, has evidently been made with unusual care and skill. The text has been chosen with reference to the difficulty as well as the interest of the selections; hence several of the most familiar of the Greek myths, among them even "The Four Ages" and "Philemon and Baucis," have been excluded from the *Metamorphoses*, while more of the Roman tales have been retained than is customary in such editions. Representative passages from the *Heroides*, *Fasti*, *Tristia*, and *Epistulae ex Ponto* are also given. Each of these divisions has its own well-written introduction, and to each selection is prefixed a summary of its contents. It is perhaps to be regretted that there are not also brief running summaries interspersed through the text of the longer passages. The general introduction includes the customary sketch of the poet's life and works, essays on the characteristics of his poetry and the literary conditions of the Augustan age, an outline of Greek mythology, and a synopsis of the prosody. All this affords ample help of unusually good quality for the appreciation of the text.

The notes are thoroughly commendable. Allusions are explained briefly, but adequately and clearly. The favorite method of elucidating sentences of complex structure is transposition of the words to the logical order; this relieves the student of a task as yet beyond his strength, while insisting upon his performing for himself his proper work. Syntactical comments very properly name the construction first and give the grammatical references afterward. And cross-references are all, as they should be in an elementary text, to preceding passages in the same book. The vocabulary seems to be well made and complete.

Some oversights may be detected, however. In the summary on p. 118 the first sentence seems to have been wrecked by the loss of "not," and the second is

Digitized by Google

poorly constructed. The allusions in the beginning of the Europa passage (p. 33) are left without explanation in the notes, thus forming a contrast with that in the first line of "The Greeks at Aulis" (p. 99). The method of commenting on syntax commended above is not followed with entire consistency; we find on the ablative of comparison the reference alone on pp. 221 (on l. 588) and 229 (on l. 592), but both name and reference on pp. 211 (on l. 84), 232 (on l. 702), 252 (on l. 542), etc. Other constructions show similar irregularity. There should be a reference on p. 210 (on l. 60) to the treatment of the terms "thesis" and "caesura" in the introduction. In the vocabulary *eligo* lacks indication of its etymology (cf. *elicio*). Inexact references are to be found: on p. 212 (on l. 151), xxxviii for xl; p. 216 (on l. 55), xxxix for xl; p. 238 (on l. 828), xiii for xiv.

The book is attractive in appearance; binding, print, and paper are good. The full-page (modern) illustrations add to its interest; one may, however, doubt the appropriateness of Rochegrosse's "Assassination of Julius Caesar" for such a work as this. Misprints are not wanting. The text appears to be happily free from them; elsewhere I note, aside from a number of broken or missing letters, the following: p. xxx, *Amphītrite* (the second *i* should be *ī*); p. 176 (on l. 323) *Eridamus;* p. 186 (on l. 206) Θοῶν (for Θοῶν); p. 209 (on l. 43) *timean;* p. 223 (on l. 86), *Timolis;* p. 224 (on l. 135) *restitut;* p. 259 (on l. 26) *ruboriseram;* in the vocabulary, *fervēō*, *nīger*, *supervaccuus;* and *supremus* stands in the vocabulary immediately after *superus*, out of its proper place.

Long vowels have in this book, as in Carter's *Aeneid*, its predecessor in the series, been marked in the vocabulary, but not in the text.

That the editor fully succeeds in his purpose to provide an Ovid suited to the needs of recent graduates from Caesar we may venture to doubt. But if he does not, it is the fault of his material rather than of his treatment of it. For more advanced students this will doubtless prove an excellent textbook.

CHARLES N. COLE.

OBERLIN COLLEGE.

The Medea of Euripides. With Introduction and Notes. By MORTIMER LAMSON EARLE. New York: American Book Co., 1904. Pp. 300. $1.25.

In the introduction Professor Earle treats of the life and works of Euripides and of the play *Medea* in particular. This includes the discussion of two pictures illustrating the influence of the Medea myth in ancient art. These pages are sprinkled with terse, pithy phrases—English, Latin, Greek—always used with a point. Passages might be quoted as examples of fine writing. Sometimes the author exhibits a redundance of learning.

The text and the notes, printed in double columns below, occupy 182 pages. Three appendixes follow, eight pages on the metres, twelve treating of the

Digitized by Google

manuscript testimony and the critical editions, and twenty-eight pages of notes on the text of this edition. As no reference to these appendixes is made in the commentary it seems evident that they are intended particularly for advanced students.

There are a few slight errors and misprints in the notes:
Vs. 35: Supply μὴ before στέρεσθαι. 212: The current of the Hellespont flows out of the Propontis into the Aegean. 275: Omit "πάλιν repeats ἀπ-," a note written apparently before the author deleted πάλιν from the text. 347: κείνους δὲ κλαίω, "it is *them* that I weep for." 406: The paraphrases for γεγῶσαν should all three be in the 2d per. sing.; Medea talks to herself. 1047: Strike out ἢ before ὅσα τοῦτον. Vss. 171 f., οὐκ ἔστιν ὅπως . . . . δέσποινα καταπαύσει: "καταπαύσῃ is also possible in this idiom." Cf. on vs. 1060, where the author says: "οὐκ ἔστιν ὅπως + subj. = an English 'shall' future; οὐκ ἔστιν ὅπως, strictly speaking = an English 'will' future." A needless blunder. Kühner-Gerth (553 A. 3; 554 A. 9) gives no example of οὐκ ἔστιν ὅπως used with the subjunctive. In this expression ὅπως is evidently a relative adverb, and may introduce any tense of the indicative, an optative with ἄν, or an historical tense of the indicative with ἄν. Such a subjunctive construction might occur in Homer, where aor. subj. almost = fut. ind., *Il.* xxi. 103 would be a parallel: νῦν δ' οὐκ ἔσθ' ὅστις θάνατον φύγῃ.

Professor Earle says in his preface that he has tried in the Greek text to present the hand of Euripides as nearly as that might be done. While he does not present a revolutionized text, he is certainly not too conservative. In comparing his text with Wecklein's, I found above 160 cases of disagreement, aside from many important changes in punctuation. Of these 160 passages 40 contained conjectures by Earle himself. Of the remaining 120 passages I examined manuscript authority for some 60, and found that Wecklein had adopted manuscript readings in 44 instances and conjectures in 16; while Earle has adopted 43 conjectures from various sources and restored 17 manuscript readings. This indicates a rather free hand on the part of the editor. But he presents us a readable text certainly not inferior to the traditional readings as regards classic usage. But what limit should be set to the adoption of conjectures? Manuscripts are corrupt. Corrections must be made. The conservative editor accepts without question a manuscript reading that presents good classic usage. The radical critic finds a more elegant expression of perhaps even better classic usage. To adopt the latter in all cases, as representing the hand of the author, would signify, as it seems to me, the assumption that the author was all-wise and incapable of using an inferior expression. Furthermore, the critics often differ as to the relative merits of two or more expressions. For example, the manuscript reading παῖδες (939) is correct Greek, though possibly not so elegant as Brunck's conjecture παῖδας adopted by Professor Earle. But most of his corrections may be defended with cogent reasons. In vs. 234, however, the editor adopts Verrall's conjecture λαβεῖν γὰρ οὔ. This I should reject on the ground that not οὐ but μή is the negative required by such an infinitive.

Digitized by Google

It is a pleasure to read the notes of such a broad scholar as Professor Earle. His statements are careful and deliberate. His analysis of the drama is clear and helpful. He does not hesitate to state clearly his understanding of difficult constructions. Where two or more are possible he indicates his preference by "perhaps," "possibly." His English or Latin translations of short phrases in the text are very apt. His Greek equivalents of hundreds of expressions are especially helpful and stimulating. His interpretations are sensible and clear, often original, and usually carry conviction.

One seldom finds an edition of a school classic containing such scholarly work as Earle's *Medea*. The book enables us better to appreciate the loss sustained by classical scholarship in the untimely death of the gifted professor of classical philology at Columbia University.

CHARLES B. NEWCOMER.

UNIVERSITY OF MICHIGAN.

On Translating Homer. By MATTHEW ARNOLD. New Edition, with Introduction and Notes by W. H. D. ROUSE. London: John Murray, 1905. 3*s.* 6*d.*

Those who have read this book in its first edition will remember what an inspiration it gave them. To be sure, it may not have enabled them to translate Homer into hexameter verse, the form commended by the author; but it can hardly have failed to surround their reading and study of the *Iliad* and *Odyssey* with new points of view, and therefore with new interest. There is nothing serious in the fact that Matthew Arnold's own specimens of translation are not particularly successful. His clear and solid analysis of Homer's style does not lose value on that account. Those who believe in a more appreciative study of the classics—a thing undoubtedly demanded of classical scholars and teachers—will find this just the right sort of book. What one reads here sets his mind working in the direction, or at least one direction, which such so-called "literary" study ought to take; and it shows, if showing be required, that this study can be something more than mere outbursts of admiration or disapproval. The editor's introduction of thirty pages, and his four pages of notes at the end of the book contain a few good observations.

CLARENCE P. BILL.

WESTERN RESERVE UNIVERSITY.

Digitized by Google

New Literature

BOOKS

BOISSIER, G. La coniuration de Catilina. Paris: Hachette, 1905. Fr. 3.50.

A skilful rehandling of an old theme. M. Boissier deals with the facts of the case in chronological order: the preliminaries of the conspiracy, the consulship of Cicero, the conspiracy, the Catilinarian speeches, the Nones of December; but his presentation of the material is anything but a bald narrative. He has given us a fascinating picture of political and social life at Rome in the time of Cicero and Catiline.

MÜLLER, IWAN. Karl Friedrich von Nägelsbach's lateinische Stilistik. Neunte vermehrte u. verbesserte Auflage. Nürnburg: C. Geiger, 1905. Pp. 944. M. 12.

When this book was first published in 1846, it was intended for the use of teachers in the *Gymnasia* who were instructing classes in Latin prose composition. In the eight editions which have appeared since, the original plan of the work has not been lost sight of; but so much additional material has been added under the different categories (especially by Iwan Müller, who is responsible for the last four revisions) that the book is now indispensable to all classical specialists who would have an adequate idea of the dominant characteristics of Latin style.

PHILLIMORE, J. S. P. Papini Stati Silvae. Oxford: Clarendon Press, 1905. 3*s*. 6*d*.

One of the Oxford Classical Texts, equipped like its predecessors with an introduction dealing with the MSS, and with a brief critical apparatus accompanying the text.

WISSOWA, G. Pauly's Real-Encyclopädie der classischen Altertumswissenschaft. X^ter^ Halbband. Donatio-Ephoroi. Stuttgart: J. B. Metzler, 1905. M. 15.

The excellence of this encyclopedia makes the slowness with which the work proceeds a matter of regret. It has taken two years to bring out this fascicle, and more than ten years to publish the first five volumes. At the present rate, the last fascicle will appear some fifteen years hence.

Among the many articles included in the present number are the following: "Dos" (Leonhard), "Drachme" (Hultsch), "Dracontius" (Vollmer), "Dreifuss" (Reisch), "Duoviri" (Liebenam), "Edictum Diocletiani" (Bluemner), "Elegie" (Crusius), Elogium" (v. Premerstein), and "Q. Ennius" (Skutsch).

As in the preceding numbers there are no illustrations and but few plans. This is perhaps the most serious defect in the work.

ARTICLES

MARUCCHI, O. Scavi nelle catacombe romane. *Notizie degli Scavi* 1905. 102–20.

Is devoted for the most part to a description of the inscriptions and paintings found in the cemetery of Commodilla during the excavations of 1904–5.

REINACH, SALOMON. Xerxès et l'Hellespont. *Revue archéologique*, Quatrième Série, VI (1905). 1–14.

The author's contention is that Herodotus' description of Xerxes' treatment of the Hellespont is based on a misunderstanding of the significance of the Persian king's actions. Reinach thinks that the fetters (probably made out of rings) which were flung into the strait were not intended to humiliate the powers of the waters, but symbolized the alliance which Xerxes wished to make with them. He compares the ring of Polycrates, that of the Venetian Doges, and others.

REINACH, THÉODORE. Un fragment nouveau d'Alcée. *Revue des études grecques* XVIII (1905). 295–99.

A study of two pieces of papyrus (belonging to the same leaf), found at the Fayûm and now in the museum of the University of Aberdeen. They contain parts of ten verses, which Reinach restores, and, mainly on account of a gloss which gives the name of the tyrant Myrsilus, assigns to Alcaeus.

USENER, H. Sol Invictus. *Rheinisches Museum für Philologie* LX (1905). 465–91.

A masterly article. Professor Usener, first traces the history of the cult of *Sol Invictus* among the Romans, then shows how the Christian church came to choose the day of the festival of this god, the twenty-fifth of December, as the birthday of Christ, the "Sun of Righteousness." He dates the first celebration of the Christian festival between 354 and 360.

Digitized by Google

THE MICHIGAN STATE NORMAL COLLEGE

Summer Session in all departments from June 26 to August 3. Lectures by eminent educators from all parts of the country. For Summer School Announcement and other information address

L. H. JONES, President - - - - - - Ypsilanti, Michigan

3

The Clark Teachers' Agency

fills positions of all grades in colleges and secondary schools *by direct recommendation*. Send for "Our Platform" (64 pages) giving full information and five hundred testimonial letters. *Address* **604-605 Steinway Hall, 17 Van Buren Street, Chicago**

16th Year **Northwestern Office, Boise, Idaho**

THE FISK TEACHERS' AGENCIES

CHICAGO BOSTON NEW YORK WASHINGTON MINNEAPOLIS DENVER SPOKANE PORTLAND SAN FRANCISCO LOS ANGELES

CHICAGO OFFICE, 1108 FINE ARTS BUILDING

203 MICHIGAN BOULEVARD

Managers—HERBERT F. FISK, ERNEST E. OLP, MARION HOLMES

Manual and membership forms sent on application

TWENTY-THIRD YEAR OVER 28,000 POSITIONS FILLED 4

Digitized by Google

Digitized by Google

The Classical Journal

PUBLISHED UNDER THE AUSPICES OF THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

Volume I | MAY, 1906 | Number 6

Philology and Classical Philology — **Paul Shorey**

Correspondence

Reports from the Classical Field

Book Reviews

Thucydides ii and iii, Lamberton (C. F. S.)—*New Latin Composition*, Daniell-Brown (Fitzpatrick)—*Harvard Lectures on Greek Subjects*, Butcher (Showerman)—*Virgil's Aeneid, Books i–vi*, Bennett (Dennison)—*A History of Ancient Greek Literature*, Fowler (Westermann)—*Thesaurus linguae Latinae epigraphicae*, Olcott (Abbott).

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO AND NEW YORK

Digitized by Google

Digitized by Google

THE CLASSICAL JOURNAL

VOLUME I MAY, 1906 NUMBER 6

PHILOLOGY AND CLASSICAL PHILOLOGY[1]

BY PAUL SHOREY
University of Chicago

The professor of Greek is appropriately put forward as the talking delegate of classical philology, not because, as Sydney Smith says, Greek scholars are rude and violent except when they happen to be bishops, but because Greek has always been the best gauge of the philological temperature, from the absolute zero of the dark centuries to the blood heat of the Augustan age and the Renaissance. Latin is a necessity; Greek is the first of luxuries. "Latin," said Porson, or was it Bentley? "a man may in some sort master. Of Greek every man learns only so much as God permits." In the great ages of enthusiasm God permits a good deal. In the trough of the waves, in the intervals of reaction and depression, men try to believe that Latin alone will do as well. Greek is studied perfunctorily and without conviction, if at all, and the wail of the Greek professor goes up ever the same. In the time of Ausonius the world was settling down to the longest Greekless age since our civilization began. And his tribute in wonderfully constructed Horatian Sapphics to the unfortunate occupants of the chair of Greek at Augustodunum has a perennial pathos for their successors in like case. After celebrating the eloquence, the fees, the throngs of students, the diplomatic preferments of the professors of rhetoric, he comes to the names of those cultivators of the Attic muse, the grammarians Spercheius and Menestheus:

[1] In printing this paper I have made no attempt to revise the form into which ideas long familiar were hastily cast for a special occasion. P. S.

Digitized by Google

Sedulous your zeal for implanting knowledge,
Slight the harvest, little the Greek you taught me,
Yet because you fell in my time I give you
Hon'rable mention.

Even so! Carve it on our tombs, ye graduates in criminology and spring-housecleaning. We fell in your time. I do not look forward to a return of the dark ages like that heralded in the verses of Ausonius. But the prognostics of a temporary obscuration of Greek are plain. Mr. Andrew Carnegie, President Stanley Hall, the Hearst newspapers, the *Cosmopolitan Magazine*, and the Chicago Board of Education have pronounced against it. Of Dean Gaisford's three reasons for studying Greek: "to read the words of Christ in the original, to have situations of affluence open to me, to look down upon my fellows from a proper elevation," no illusion is any longer possible concerning the last two. And the first will carry little weight with a generation which has been taught that the Revised Version is "equally as good." In progressive America the stately edifices and the magnificent endowments fall to science. And in conservative England, if we may trust the genial author of *Sabrina Fair:* "The old schoolhouse itself has been converted into a museum, and in the long-raftered room where we learned Greek a crocodile with gaping jaws, stuffed monkeys, and some bottled snakes teach 'useful' knowledge to all who come."

Burns sneered at those who think to "climb Parnassus by dint o' Greek." And Walt Whitman, the poet of democracy, speaks up loud and bold: "Come Muse! Migrate from Greece and Ionia." While those old fogies Tennyson, Arnold, and Swinburne abided with her (Souls, erewhile who caught her word, Ah! Still harp on what they heard), the muse was loth to heed this cavalier summons. But now, exchanging the lyre for the banjo, and emancipating herself from the fetters of quantity, if not from the amiable weakness of classical allusion, she preludes to the poetry of the Greekless age in strains like these:

"I am come from beds of lotus
Where the oft redundant Nile
Still, as sings old Herodotus,
Ripples with unnumbered smile."

Digitized by Google

If, then, the professor of Greek—on evil days tho' fallen and evil tongues, with darkness and with dangers compassed round—has anything to allege why he should not be incontinently chloroformed and put out of the way of a hustling time, let him now utter it. And since the direct apology for Greek has become a weariness to the flesh, he may be permitted to wind into his theme by philosophical indirection.

A witty philosopher, contemplating in idealistic mood the big round globe of clay, exclaimed: "Whatever else is real, all that mud cannot be—it is too absurd." I confess to a like feeling when I review the list of papers read at the St. Louis Congress, or turn over the pages of the programme of the University of Chicago. They convert Bacon's *globus intellectualis*, or world of knowledge, into the twelve-striped rainbow-colored ball to which Plato compares the earth. It is too kaleidoscopic, too big around. I can not, as the boys say, get on to its curves. There must be some Mercator's projection that will bring it within the comprehension of the finite mind. So, pending the arrival of the new Comte or Spencer who shall give us the definitive classification of the sciences, I have adopted for my own use in the field of the *Geisteswissenschaften*, the simple and intelligible trinity—rhetoric, philosophy, philology. History, in the Herodotean sense of fact-gathering, is a preliminary "chore" in every department of study. But the historian who generalizes is a philosopher. He who elaborates a monograph is a philologist; and he who compiles a ten-volume history of the United States is a rhetorician, if he expects to be read, as Livy and the ancients knew. As for science in the stricter sense, the proper application of the term to the sciences of mind and man is the very question at issue.

These three abide then—rhetoric, philosophy, philology; if not an exhaustive division of the sciences, at least a tolerably adequate classification of their professors. They correspond to three typical ways of dealing with our common theme, mind, or the products of thought, by which alone we know mind—oratorical exploitation, ideal unification, critical interpretation. The lucid atmosphere of classical antiquity displays the three types, as it does most other elementary human phenomena, in distinctest outline.

Whoever, says Emerson (in substance), can currently recite

Digitized by Google

without book such matter, neither better nor worse, as is printed in an ordinary newspaper, is sure of fame and an audience. This is that ἕξις or sustained habit of continuance, that εὔροια or unintermitting verbal flux, in which the Sophists contemporary with Socrates, and the new Sophists of Lucian's day, the Adrians of Tyre, the Scopelians, and the torrentuous Isaeus attained such proficiency. Modern critics affect surprise at the vogue of these gentry in antiquity. "Nothing," says Professor Saintsbury, "is more tedious than a game that is out of fashion, and this game has been out of fashion for a very long time." But surely this is to mistake the accidents for the essence. The chips, the cards, the three peas have been changed, but the virtuosity that opens the pot, takes the trick, or rigs the thimble is the same, whether the theme be the *suasory* of Alexander urging the Macedonians to follow him out into Chaos; the *controversy* of the perplexed gallant with the two damsels, one of whom demanded that he hang, while the other insisted that he marry; or, in our modern fashion, an extension lecture on the "key to all mythologies," a rhapsody on the Correggiosity of Correggio, or a sociological symposium on the mollification of malefactors by sympathy and settlements. The spell of rhetoric is still potent in the university. It will not procure you a professorship of higher mathematics, or chemistry, or Indo-European philology; but it has made many a college president, and fills many a chair of philosophy, sociology, history, and English literature. It is a natural force no more to be gainsaid than youth or beauty or wealth. Today, as in antiquity, the facile, if not the torrential, flow is the prime requisite to which all else must be sacrificed. Now, as then, much depends on voice, gesture, dramatic manner, and, in the case of the paper-reading sex, on the hang of the gown and the skyline of the hat. It is as true today as when Aristotle first said it, that the multitude think that the finest style which is most adorned with purple patches, and set with poetic *flosculi*. And when we read in Quintilian that "they achieve few epigrams, but deliver everything as if they thought it was an epigram," we fancy that he must have been reviewing "Dodo," or Chesterton, or reading the selected "epigrams" from Rev. Pumpleigh Gusher's Sunday sermon in the Monday morning *Tribune*. The difference between us and

Digitized by Google

the ancients is merely that with us "eloquence" is held in check by science and philology, while with them its only rivals for the control of education and the hegemony of literature were a philosophy fast declining into rhetoric, and an erudition that failed to mature into a critical philology.

Philosophy, then, "the science of things human and divine," the ideal unification of knowledge, was in antiquity the chief rival of rhetoric. In the classification of the ancients philosophy is physics, dialectics, ethics. Modern physics, continuously progressive, supplies ever fresh matter, if not always new ideas, for the constructions of philosophy. Ancient physics advanced little beyond the genial divinations of the pre-Socratics. Plato and Aristotle virtually exhausted the combinations of speculative ideas for antiquity, if not for the world. The Epicureans and Stoics added at the most some niceties of psychological observation, some refinements of terminology. Thus philosophy identified itself more and more with ethics, and, after Aristotle, with the ethics of edification, the presentment of ideals, and the criticism of life, which in every age has been the main topic of popular and rhetorical disquisition. Theophrastus with the train of dandified students described in Athenaeus, Carneades lecturing on justice before the Second Century B. C. Club, and the *Alliance Grecque* of Rome, were as truly rhetoricians, in the favorable sense of the word, as Cousin, or Kuno Fischer of Heidelberg, or the most fêted American professor of philosophy.

The assimilation of the two disciplines is still more obvious in the time of Cicero or Plutarch, of Dio, and Maximus of Tyre. But the nearer they drew together, the keener became their competition for the control of education. Isocrates flouts the eristic and the transcendentalism of Plato. His affirmation that a broad liberal rhetorical education comprehends all that is of practical value in philosophy, is repeated with such flourishes as their nature dictates by Cicero, Quintilian, Fronto, and Aelius Aristides. And little could be urged in reply by writers whose philosophy went no deeper than that of the cynic homilist Teles, or the elegant Platonic lecturers Dio Chrysostomus and Maximus of Tyre. "Why," exclaims Quintilian, "why must the orator who talks about justice every day do fealty to the philosopher as his liege man?" The

Digitized by Google

light-armed skirmishers of literature assailed the philosopher not merely as an unintelligible mystic, but as a hypocritical puritan. "By education," says Fronto, "I mean that of the rhetors—a human education; but let us admit," he adds with bitter irony, "that the education of the philosophers is for gods." "The older philosophers," says Quintilian, "inculcated many profitable precepts. Today the title is a screen for the most hypocritical pretensions." Appian in his *Mithridatic War* makes the mischievous venture of the philosopher Ariston in Athenian politics the pretext of a diatribe against the barefoot friars and yellow preachers of his own day, whose declamations on filthy lucre and tainted money are wisely scorned, he says, by those who understand that they are the offspring of envy and the itch for notoriety. The great writers whose works have come down to us were for the most part neither silly rhetoricians nor philosophical hypocrites. Cicero, Quintilian, Seneca, Plutarch, Dio, Lucian, Epictetus, and the emperors Marcus Aurelius and Julian—all men of liberal intelligence and moral earnestness—unite in equal deprecation of rhetorical futility, scholastic pedantry, and cynic brutality or hypocrisy. The real line of demarcation between the higher philosophic and the corresponding rhetorical education was simply this: The philosophic culture rested on a genuine knowledge of the history of philosophy, and especially of the writings of Plato and Aristotle. The educated rhetorician knew his Demosthenes, the poets perhaps, and a few of the more readable passages of the *Gorgias*, *Phaedo*, *Phaedrus*, and *Republic*. To go over from rhetoric to philosophy meant, for men like Lucian or Dio, to abandon the practice of daily themes and extension lectures, live cleanly, and devote themselves to a comprehensive study of the older literature, especially of Plato.

But the line, though often obscured and easily crossed, is a real one. According to a mediaeval saying, a man is not made perfect in philosophy without knowledge of Plato and Aristotle. However, that may be, such knowledge is in itself a liberal education, which the ability to imitate the style of Demosthenes, though a brilliant accomplishment, is not. Aelius Aristides, for all his astonishing virtuosity, is a foolish fellow. Themistius, whose panegyrics of the Constantines are on the level of the age, reveals himself as a scholar

Digitized by Google

and a brother in his acute commentaries on Aristotle. And the latest neo-Platonic commentators, by virtue of this exact and discriminating knowledge, retain in the estimation of the few who turn aside to cultivate their acquaintance an enviable place in the world's succession and choir invisible of intelligent men.

Meanwhile between these mighty opposites, rhetoric and philosophy, there developed unhonored, if not unobserved, another type of student, variously denominated the *grammatistes*, the *grammaticus*, the *litterator*, the *litteratus*, the critic, and even the *philologer*. Whatever his title, he is easily distinguished from his more conspicuous brethren. He does not strut upon the stage or soar to the empyrean, but burrows in libraries, buzzes in corners about *μιν* and *σφιν*, and crawls wormlike over yellowing parchments. He seeks not the applause of audiences or the formula of the universe, but knowledge—meticulous, pettifogging knowledge; knowledge of books, not life, it may be; of words, not things perhaps; but still exact, minute, precise, critical knowledge. The knowledge of nature advanced but slightly from Hippocrates to Galen. But literature and the record of human experience rolled up like a snowball in the centuries that followed Homer. The "literary deluge" does not date from the twentieth century. La Bruyère's "tout est dit" is thus expounded in advance by the epic poet Choerilus:

> Happy the singer to whom the Muse's service was known
> In the glad springtime of the world when the meadows were still unmown.
> But now when all is apportioned and parcelled with mete and with bound,
> When knowledge has grown to its height and the limits of art have been found,
> We linger as late-come rivals, in the rear of the emulous throng,
> Peering for place to admit the new-yoked car of our song.

"Poet unto poet uttereth wisdom," said Bacchylides, "and hard it is to unbar the gates of new minstrelsy." The world into which Plato entered was already almost weary of philosophic debate, Pater truly tells us. The age of Pericles produced at least a thousand excellent tragedies, and Athenaeus had read eight hundred plays of the Middle Comedy alone. The booksellers had on sale more than two hundred orations of one orator, Lysias. The titles of essays cited in Athenaeus, Plutarch, and Diogenes Laertius could be paralleled only in the list of the books which Pantagruel found in the

Digitized by Google

library of St. Victor, or in the complaint by Democritus junior—"more books every day, pamphlets, currantoes, stories, whole catalogues of volumes of all sorts." On this mass of material the brazen-entrailed polymaths and pronoun-splitting grammarians battened and fed, creating the scholarship and criticism of Alexandria, Pergamon, and Rome. The names of their lucubrations read like a catalogue of German doctoral dissertations. You will not easily distinguish ancient from modern titles in the following authentic list: "A Letter to a Friend on the Lengthening of Syllables in the (Lost) Epic Poets;" "Concerning an Obscure Quality of Hash Mentioned in the New Comedy;" "On the Wicker Wagon Used by Agesilaus in Xenophon's Biography of Him;" "On Aristophanes' Fit of Hiccoughs in the Platonic *Symposium;*" "The Literature of Cookies;" "On Zeus Shoofly at Olympia;" "Concerning Rhodian Mice;" "On a Peculiar Shell-Fish Mentioned by Alcaeus;" "A Logarithmic Table of the Quantities of the Last Five Syllables of Every Sentence in Plato's Dialogues."

But though we may be amused by the resemblances, we must not forget the essential difference. The erudition of antiquity was rarely informed by the spirit of the critical philologer. The greatest of the scholars of Alexandria or Pergamon—a Callimachus, an Eratosthenes, a Zenodotus, an Aristarchus, a Polemo, a Crates of Mallos—might merit the name. Here and there a Roman—a Varro, a Hyginus, a Valerius Flaccus—might lay claim to it from the sheer mass, if not the critical quality, of their erudition. But the majority of them were hack-teachers for whom the petty details of scholarship were informed by no larger conception. The average scholar is a teacher in every age. "For what course," asks Burton, "shall he take, being now capable and ready? The most parable and easy is to teach school." In antiquity, however, he was not merely a teacher, but a drudge, distinctly subordinate to his more brilliant colleague, the rhetor. He was the γραμματιστής who taught the boys their letters, or at the most the γραμματικός who interpreted poetry with them, not for its own sake as a high and independent discipline of all the faculties, and the key to the knowledge of man, but merely as a means of stocking the rhetorical aspirant with turns of speech and literary allusions. Thus he became

Digitized by Google

the butt of the wits in his twofold character of pedant, and starveling schoolmaster, *invisum pueris virginibusque caput.* "All our Irish bulls are Greek," said Wendell Phillips. Certainly all gibes at the needy pedant are. "If it were not for the doctors," said the great jurist Ulpian, "there would be no creature so foolish as a grammarian." The anthologies have preserved some of the epigrams discharged at these "children of Momus," "whelps of Zenodotus," "hounds of Callimachus," "acanthologists who grub and nose in the gardens of the Muse":

> Vessels of wrath we pedagogues, and better we were dead,
> Who by the wrath of Peleus' son must get our daily bread.
>
> To ease my piteous case, the cases five of grammar
> And Pindar and Callimachus I'd sell beneath the hammer.
>
> Boon grammar, hail! that teachest hungry scholars
> To coin the wrath of Peleus' son in dollars.

The unhappy pedagogue, Juvenal and Lucian tell us, was expected to serve his patrons as a walking classical dictionary and Greek lexicon. He must be prepared at instant summons to enlighten Texas on the true meaning of βαπτίζω, to pronounce on the Latinity of the Arkansas state motto, to illumine Missouri on the present state of the Ithacan question, and to illustrate *in corpore vili* the Greek mode of wearing the chiton. At dinner or on the way to the bath he must be able to give off-hand the name of the nurse of Anchises, and the number of the ships Agamemnon loaned to the Arcadians —things, as Seneca caustically observes, which ought to be unlearned if you did know them. Tiberius, Suetonius tells us, tested his grammarians by asking them (in the version of Sir Thomas Browne) "what song the sirens sang, and what was Achilles' name when he hid himself among the women?" And he put to death one who endeavored to anticipate the ordeal by questioning his attendants about his reading. Didymus, the bibliolath, was confronted in debate by a citation from one of his own books—an accident which has happened to others. Many put up a bluff and boldly cited authors who existed only in their own imagination. The sensible Quintilian, therefore, counts it among the virtues of a grammarian to be ignorant of some things, anticipating and perhaps suggesting Pope's "not to know some trifles is a praise."

Digitized by Google

In the decline of the Empire the scholarship of the ancients, failing to develop a serious criticism, inevitably lost itself more and more in this trifling, which often they themselves hardly took more seriously than we do Calverley's Pickwick examination paper. In *which* wrist did Diomede wound Aphrodite? Why is Ajax the twentieth soul to draw the lot in Plato's *Republic*? Did Hercules lose his hair when he was in what Mark Twain calls the *society* of the Trojan whale? At the cannibal banquet served by Tantalus to the gods, was it Ares or Demeter that ate the missing link of Pelops' shoulder? Such are the questions with which Herbert Spencer fondly imagined the classical scholar to be still engaged, and such are the "problems" half seriously examined in Plutarch's convivial *Questions* and Aulus Gellius' *Attic Nights*. One of the learned of Athenaeus' Deipnosophists declined to taste of any dish till he had asked *κεῖται ἢ οὐ κεῖται*—is the name of it found in any good classical author?—anticipating and outbidding the purism of Fox and Mr. Pater, who advise the scholar to eschew words not found in Johnson's dictionary. But as in the undeveloped condition of science Herodotus and Strabo had no criterion of probability by which to test travelers' tales, so men like Seneca and Epictetus, in the absence of true philological criticism, were unable to distinguish nice from nugatory questions. Seneca actually blasphemes and says that life is too short to inquire whether the *Iliad* and the *Odyssey* were written by one poet. And Gellius refuses to publish in his *Nights* the researches of a scholar who studied the nature of the lock with which Eurycleia closed Telemachus' bed-chamber, and inquired why Telemachus waked his bed-fellow Pisistratus with his foot instead of his fist—an excess of editorial severity which would have condemned the excursus on Greek locks in Diels's Parmenides, and refused a hearing to the controversy between Wilamowitz and Andrew Lang on the feasibility of Telemachus' removing his tunic while sitting on the edge of his bed.

The distinction, of course, overlooked by the mocker, is that pedantries which are the be-all and end-all of decaying ancient erudition are merely the weedy undergrowth and parasitic exuberance of progressive modern philology. As Renan justly says: "To appreciate the significance of the historic sciences we must not

Digitized by Google

ask what is the value of this or that obscure dissertation or trivial monograph; we must contemplate in its entirety the revolution wrought by philology, and inquire what the human mind was before it had undergone the discipline of philological culture, and what it has since become."

In the economic decay of the Roman Empire, the science and the erudition of Alexandria and Augustan Rome expired in epitomes and résumés, leaving rhetoric and neo-Platonic philosophy to divide the intellectual world. The dark ages had much philosophy of a kind, some science, a little rhetoric, and, significant fact, no philology or Greek. With the Renaissance all things were born anew—rhetoric and neo-Platonic philosophy, as was natural, in the lead. Next in order of honor, if not of time, came science in continuation of the mediaeval, or revival of the classical tradition. Philology and criticism were the humble handmaids of rhetoric, the instruments of the restoration of philosophy and science; the mere aids to a Ciceronian Latinity and the overthrow of monkish barbarism. So it seemed. But now, after four hundred years of progress, rhetoric, though still potent with the populace, is kept in due place by science and philology. Philosophy, retiring before the advance of science to the *terra incognita* of the marginal map, has the option of remaining essentially rhetoric or becoming essentially philology. And philology, the critical history of the human spirit, disputes with the sciences of nature the primacy in education and the hegemony of modern culture.

What is this philology? It is the old bookishness, the old erudition, the old scholarship—with a difference. Plato's account of the education of the child through *mythoi* and *logoi* symbolizes the education of humanity. The creators of myths, folk-lore, and the primitive Bibles murmur and croon to its cradle. The bards and balladists hold the ear of its boyhood with tales of epic adventure. The lyrists sing the loves and hates of its passionate adolescence. The dramatists and novelists mirror the human tragi-comedy for the entertainment of its maturity. To these must be added the great imaginative constructions of philosophy, each, as Plato says, a myth of the loves and hates of the elements, their marriages and offspring; or each, in Bacon's phrase, a drama of existence holding

Digitized by Google

the stage so long as the naïve reason can deem it final. And there is history, too, the story of poor humanity's afflicted will—a *fable convenue*, the skeptic warns us—written for story-telling, not for demonstration, as Quintilian says.

But this is not the end. Mature man is not content merely to listen to the *mythoi*, spellbound by their charm, dimly aware of their symbolic and allegorical meanings. Nor is it enough for him to exploit them didactically in the school-room and the pulpit, or imitate and try to reproduce them in his own conscious creative endeavors. The secular accumulation of λόγοι and μῦθοι builds up, over against the material world, a whole world of letters and books—a substantial world both pure and good, as Wordsworth tells us, in which the poet and the dreamer may find refuge—but also a boundless realm of chaotic, potential, half-realized knowledge appealing to the instincts of acquisition, classification, criticism, with as imperious a solicitation as that exercised by the more vivid worlds of life and nature. Polymathy and erudition take possession of this domain. Philology and criticism follow in their train to survey and subdue. Satire of the one is as vain as the pretension of science to supersede the other. They are abiding instincts and interests of human nature. "I knew him in Padua" (says the Duchess of Malfi)—"a fantastical scholar—like such who study to know how many knots was in Hercules' club, of what color Achilles' beard was, or whether Hector were not troubled with the toothache." Do you think Casaubon or Domini Sampson can be awed from the career of his humor by such paper pellets as these? The unperturbed polymath merely notes with interest that Webster is displaying his acquaintance with the seventh satire of Juvenal, and adds the passage to the list, that begins with Heraclitus' πολυμαθίη νοῦν οὐ διδάσκει. And when the twentieth century physicist or progressive philosopher boasts with Descartes that his laboratory is his library, or proclaims with Herbert Spencer that he has never read Kant, and knows nothing of the great classics, the critic and philologian smiles grimly in anticipation of what he will discover in the books they will surely write, the historical generalizations they will inevitably put forth, the classical allusions from which they simply can not refrain.

Digitized by Google

The instinct of bookishness is now as deep-seated in man as that of work or play or fighting or "doing things." Spring fever, the kindergarten, the laboratory, the gymnasium, may expel it with a a fork—it will still recur. Those who quote,

> Small have continual plodders ever won
> Save base authority from others' books,

are apt to forget to add the significant comment:

> How well he's read to reason against reading.

Shakespeare might well say so. The diatribe against reading is apparently inspired by Montaigne's chapter on pedantry, in which, to prove the futility of classical erudition, Montaigne himself quotes thirty-six passages from the classics in six pages. Burton himself denounces "critics, grammatical triflers . . . . foolish note-makers, bumble bees"—till he pulls himself up with the reflection: "I am liable to the lash as well as others." Hazlitt's brilliant diatribe on the ignorance of scholars is largely cribbed from Burton. The essays in which Emerson exhorts us to fling away our books and rely on our own genius are literally centos of unacknowledged quotations pieced together from extracts pasted on the walls of his study. "Books, 'tis a dull and endless strife," cries Wordsworth, but returns to his classics and writes "Laodamia" and "Intimations of Immortality." "Not with blinded eyesight poring over miserable books," shrieks the hysterical lover in "Maud;" but Tennyson himself was one of the most widely read in the noble succession of English scholar-poets, and fell asleep at last book in hand. "Flieh! auf hinaus ins weite Land," cries Faust, curses the books that oppress his spirit, and incontinently sells himself to the devil. Man is inevitably a worshiper of the λόγος—the word that distinguishes him from the brute, the word that created thought, poetry, religion, and the beauty of the world.

> For no thought of man made gods to love or honor
> Ere the song within the silent soul began,
> Nor could earth in dream or deed take heaven upon her
> Till the word was clothed with speech by lips of man.

If the spoken word is more vivid, the written word abides, and in its cumulated potency dominates his spirit more and more with every added century of civilization.

Digitized by Google

Man is, in short, a reading animal. If he has few books, he will interpret them fanatically and fantastically; and the result is the civilization of the Koran or the Latin Vulgate. If he has many, he will collect them like postage-stamps, list them in British Museum catalogues and Callimachan *πίνακες τῶν ἐν πάσῃ παιδείᾳ διαλαμψάντων*, gossip about them with the Deipnosophists and Mr. Andrew Lang, make extracts with the elder Pliny, or commentaries with Didymus and Simplicius, imitate them with Virgil, Shakespeare, and Tennyson, quote them with Bacon, Burton, and Montaigne —write doctoral dissertations on them as we do. And finally, by nature's wasteful method, from all this pedantic travail of bookishness is born the scholarship of Alexandria and Pergamon, the humanism of Florence and Rome, the philology of Göttingen and Berlin, whereby he comes to understand his books and the human spirit and himself as he can in no other way. I say deliberately "in no other way"—not even by the progress of physical knowledge. The absurdity of assailing "science" and proclaiming with French mystics and reactionaries its "bankruptcy" is so patent that an audience ought to give a presumably rational speaker credit for some other intention when he endeavors to qualify with a few distinctions and reservations the claim of certain "scientists" to monopolize all intellectual interests and regulate all existence out of hand. Let us take for granted the wonderful industrial and economic revolution wrought by science, which surely needs no further iteration in these days when we are literally allowed to hear of nothing else. I am not sustaining the barren thesis that "there is nothing new under the sun." I merely wish to remind you of certain persistently neglected considerations that should modify the popular conception of the nature, extent, and causes of "progress," so far as it affects the spiritual life of the educated minority of mankind.

No iteration will ever make it true that it is modern science which has given to educated men the ideas of the reign of law, the continuity of natural process, the universality of mechanical causation, the infinity of space and time, the production of new qualities by the integration of indistinguishable elements, the plasticity and evolution of organic forms and the necessity, yet the impossibility, of explaining mind in terms of matter. True or false, with or without qualifica-

Digitized by Google

tion, these ideas and their consequences were as familiar to Democritus, Plato, Epicurus, Lucretius, Cicero, and Marcus Aurelius, as to Huxley and Tyndall. The superadded details of verifiable knowledge with which we can illustrate them make an infinite difference for science, invention, economic progress, and it may be for popular education. They make little or none for speculative philosophy, imaginative cosmogony, the conflict of rationalism and superstition, and the transcending by enlightened criticism of primitive religious, ethical, and social ideas.

The cosmogonies of the pre-Socratics, of Plato's *Timaeus*, of Lucretius, of Cicero's *Dream of Scipio*, are of no scientific value. For the overthrow of superstition, the inspiration of poetry, the imaginative emancipation of human thought, they are of precisely the same significance as Kant's "General Theory of the Heavens" or Spencer's restatement of the nebular hypothesis in terms of Empedocles' cycles of love and hate, aggregation and segregation, evolution and dissolution. So far as they bear on ethics, religion, or poetry, the problems of "other worlds than ours" and of "man's place in the universe" remain after the books of Proctor and Wallace precisely where they were left by Anaxagoras and Democritus. Sir Oliver Lodge's latest article on "Life" contains no thought or suggestion that educated ancients could not and did not derive from Lucretius' treatment of the theme, or from Aristotle's much-ridiculed definition of the soul. The correct theory of the solar system is a detail whose significance vanishes in the illimitable inane of Lucretius, the aeonian cycles of Empedocles and Heraclitus, the vast symbolism of Plato's world-soul. Copernicus liberated only those whom the mediaeval "Aristotle" had shut in a crystalline shell. Every student of antiquity could say with Burton: "We may likewise insert with Campanella and Brunus, that which Pythagoras, Aristarchus Samius, Heraclitus, Epicurus, Melissus, Democritus, Leucippus maintained in their ages, there be infinite worlds, and infinite earths or systems *in infinito aethere*."

Even so modern biology and geology have opened up the dark backward and abysm of time only to those for whom the literal interpretation of Genesis had closed the vistas of endless growth and change, upon which the Greek turned a fearless and curious gaze. "Anything

Digitized by Google

might happen in the course of endless time," says Herodotus, speaking of secular geological changes in the Nile valley. Plato in his *Laws* uses language strikingly like that which in Shelley's "Queen Mab" is the result of poetic brooding on the revelations of modern science:

> The human race either had no beginning at all or began an immense while ago, and thousands and thousands of cities have come into being during this period and as many perished. And there have been constitutions and destructions of states, and all sorts of pursuits both orderly and disorderly, strange appetites and strange foods and drinks, and all sorts of changes of climates and seasons, *in which animals may be expected to have undergone innumerable transformations of themselves.*

A new poetry, inspired solely by science, is promised us. But meanwhile there is no emotion or large idea of the scientific specialist that does not find its noblest expression in the ancient poets and philosophers. The details are irrelevant and add nothing to the inspiration of the Greek spirit freshly entering upon its heritage in that "brave new world." Clifford's cosmic emotion can not rise above the prayer of Marcus Aurelius: "Nothing is untimely to me, oh universe, that is seasonable to thee. The poet saith 'dear city of Cecrops.' Shall not I say dear city of God?" The agnostic asks no better formula than that of Xenophanes (in Matthew Arnold's paraphrase):

> Hither and thither spins the wind-borne mirroring soul,
> A thousand glimpses wins
> And never sees a whole.

The mystic, the idealist, and the rational teleologist find all their texts in Plato. The triumphant hymn of dogmatic materialism is written once for all not by La Mettrie, or D'Holbach, or Haeckel, but in Lucretius' *De rerum natura*, as is proved by all attempts to supersede it from André Chénier and Erasmus Darwin to Mathilde Blind. Can any admirer of Darwin, Pasteur, or Röntgen add a new scientific shiver to the *divina voluptas atque horror* that thrilled the Roman disciple:

> Quod sic natura tua vi
> tam manifesta potens ex omni parte retecta est?

The modern poet's

> Past the wall unsurmounted that bars out our vision with iron and fire
> He hath sent forth his soul for the stars to comply with and suns to conspire,

Digitized by Google

is as true in any spiritual sense of Democritus as it is of Newton to whom Chénier transferred it. And the director of the Yerkes telescope himself could tell Ptolemy much about the measurements of sun-spots, but could add nothing to the astronomer's feeling of the sublimity of his task:

> Child of a day death-doomed am I, yet when I search the stars
> And trace their orbits with thought's measuring rod,
> Spurning the earth I tread on air, my spirit bursts its bars
> And tastes ambrosia at the throne of God.

Swinburne's hymn to the liberated soul of man,

> His spirit outsounding the sea
> Asks no more witness or warning from temple or tripod or tree,

is as apt a description of Lucretius and Lucian as it is of Huxley or Renan.

> His soul to his soul is a law, and his mind is a light to his mind

—of whom shall it be said, if not of Cleanthes, Epictetus, and Marcus Aurelius?

It would take us too far afield to try to verify Emerson's statement that "Plato is philosophy and philosophy Plato, at once the glory and the shame of mankind, since neither Saxon nor Roman has availed to add any idea to his categories." Let it pass for an hyperbole, though it is far nearer to sober truth than Jowett's plausible assertion that Plato's conception of nature is too remote from ours to be reproduced to modern eyes. But on the lower plane of popular exposition and controversy the dialogues of Cicero offer the closest parallels to the discussion in the English magazines of the past two decades of such topics as agnosticism, religion, and science; ethics without a sanction, the hedonistic and the Stoic ideals, the relative truth of popular religion, and the like; while you will search them in vain for anything that approaches in silliness the debate between Huxley and Gladstone on the swine of Gadara. So again, before dogmatizing *a priori* that modern philosophy and modern science must have revolutionized the ideas of educated men, one should have examined the vast repertory of skeptical arguments collected by Sextus Empiricus in which everything of Hume, Kant, or the positivists that affects our total conception of life is anticipated. One should have observed in Lucian the spectacle of every imaginable

Digitized by Google

form of Mormonism, Dowieism, Christian Science, theurgy, psychical research, table-rapping, telepathy, levitation, and phantasms of the living and the dead confronted by an imperturbable and smiling rationalism, as firmly based on philosophical and scientific certitude as the convictions of a Huxley or a Renan. And one should have studied the ethical religion of Marcus Aurelius—apart from revelation, as his greatest biographer said, the absolute religion—that which results from the sole fact of a high moral consciousness face to face with the universe. The impact of all this upon the modern spirit can be measured only by noting how completely in the revolt from mediaevalism the leading minds of the fifteenth, sixteenth, and seventeenth centuries lived and moved and had their being in the atmosphere of this generalized classical criticism of life. And all this, and much more, is for us the gift of "philology."

It was philology and criticism that made the Renaissance and the Reformation, restored philosophy, and reconstituted the sciences. And if the eighteenth-century "enlightenment" drew its inspiration equally from the intoxication of the new wine of science, its chief method and instrument was still the criticism of texts and the human tradition. The nineteenth-century renascence of wonder and poetry, its quickened historic sense, and its general conception of evolution are due, more than to any other single cause, to the new philology that emerged in Germany from the gradual revival and accumulation of eighteenth-century erudition. Throughout the past four hundred years the revolutions of opinion, the march of ideas, the epoch-making books, have proceeded in as large a measure from philology and criticism as from physical science.

Visionaries will wave this aside as a mere historic accident, a temporary eddy in the stream of evolution. Science, the latest birth of time, is destined to supersede our bookish traditions and bungling industrialism by feeding mankind on synthetic bread, and establishing a new ethic aesthetics and sociology on the firm basis of biology and chemistry. It is vain to argue with prophets. But, in view of the actual impotence of science to check a pullulation of grotesque superstitions in the United States of America, comparable only to that observed in the decay of the Roman Empire, there is something pathetic in the illusion that the multiplication

Digitized by Google

of experts is destined within any calculable time to alter the fundamental constitution of man, or substitute for the accumulated wisdom of the ages summary formulas for the understanding and control of human nature. No rational man assigns limits to the discoveries of science in its own field. But two facts will remain too large to be swallowed by any formula, too stubborn to be dissolved in any universal solvent of pseudo-scientific method—the essential quality of human nature, and the stupendous aggregate of knowledge concerning it accumulated by modern philology. The constitution of new "sciences of man," in virtual if not admitted defiance of them, today engages the attention of many brilliant and ingenious minds. It will not succeed; and its only outcome will be a few catchwords, points of view, metaphors, and tentative generalizations added to the vocabulary, adapted to the methods, tested by the criticism and sense of humor of less systematic, but more sober and comprehensive, thinkers, who, whether philological specialists or not, will dwell in an atmosphere created by philology, and will work in the philological and historic spirit. Such thinkers have been for the past hundred years, and are today, the real leaders of modern thought and, despite occasional concessions to the spirit of system, they do not take seriously the new physiological aesthetics, the biological ethics, the abstract sociology, the vigorous and rigorous "science" of literature and literary criticism. Open to suggestions from these or any sources, their final reliance for the knowledge of humanity is on the total history of the human spirit, ascertained by patient philological and critical study of its chief products.

Read the wide world's annals you, and take their wisdom for your friend.

No progress in the established physical sciences can supersede this programme; and to this test all alleged new sciences of man must submit themselves.

To the construction of the palace of thought philology has contributed no less than physical science. For that blank Platonic vista of an indeterminate past it has substituted corridor after corridor of classified and labeled knowledge down which the eye of imagination ranges to the far vanishing-point. In the vast museum-temple of humanity reared for him by philology the soul of man moves with less bewilderment, but no less awe, than the Ionian Hecataeus

Digitized by Google

felt in the presence of the three hundred and sixteen Egyptian colossi (Piromis born of Piromis in secular succession) who rebuked his puny boast of Hellenic antiquity. Nineveh and Babylon are no longer mere names to point the moral or adorn the tale of a fabled Sardanapalus and Semiramis. We have read the wedge-shaped runes graven in clay, and our spades have scared the lion from the the courts where Jamshyd or Nebuchadnezzar gloried and drank deep, and laid bare the vast temples and palaces that rose "far in desert history":

> Oh when upon each sculptured court,
> Where e'en the winds might not resort,
> O'er which time passed of like import
> With the wild Arab boys at sport,
> A living face looked in to see;
> Oh seemed it not, the spell once broke,
> As though the carven warriors woke,
> As though the shaft the string forsook,
> The cymbals clashed, the chariots shook,
> And there was life in Nineveh?

The picture-writing of Egypt, deciphered by Champollion and his disciples has taught us more of Isis and Osiris and the dog Anubis than was dreamt of in the guesses of Herodotus and the allegories of Plutarch. The Brahmans are no longer a vague symbol of mysticism or theme of incredible travelers' tales. We are aware of the roots of their language in our daily speech, and have read the hymns which their forefathers chanted by the five rivers before Homer sang or "Ilion like a mist rose into towers." Homer himself is no longer the limit of imaginative retrospect that he was to Herodotus and Pausanias. Mycenae, Tiryns, the six cities of Hissarlik, and the Gnossian palace of Minos have given a local habitation if not a name, to the "brave men who were living before Agamemnon."

But this extension of the prehistoric vista is as nothing compared with the expanse of knowledge that opens when with Homer and the Bible we enter the main stream of our own spiritual development. Old and New Testament biblical criticism; the Homeric question (in its archaeological, aesthetic, or critical aspects); the institutional history of Greece and Rome; Greek and Roman epigraphy and archaeology; the Platonic question; the origins and the text of the

Digitized by Google

Greek drama; the problem of early Roman history; the development of Latin literature from Greek, and of the modern literatures from both; the origins and conflicts of Christianity and of neo-Platonism; the secular and alternate domination of human thought by Plato and Aristotle; the revival of learning; the progress of classical scholarship; its subdivision into specialties and their portentous multiplication of detailed knowledge indexed in libraries of exegesis, criticism, and lexicography; the creation, in emulation or imitation, of oriental, Romance, Teutonic, Slavonic, and English philology in all their endless ramifications; the reconstruction of the history of every art and science; the perpetual rewriting of the history of philosophy; the comparative history of religions ever begun anew and never completed; the definite constitution of a universal comparative science of language; the ideal of a comparative study, if not "science," of literature—not even the physical sciences' revelation of the infinitely great and the infinitely little in nature is more overwhelming to the thoughtful mind than the contemplation of the stupendous stores of knowledge and triumphs of critical ingenuity which these random rubrics cover.

The historic, the critical, the philological, the psychological—if you please, the scientific—method that has achieved these things is as essential an organ of modern culture as is the experimental interrogation of nature in the laboratory. They reckon ill who leave this out from their *a priori* constructions of human nature and their forecasts of its future. Their little systems will have their day, and philology will abide—the philosophy of man completely conscious of himself—the only plummet that he can trust to sound the unfathomed depths of the human spirit: *ψυχῆς πείρατα οὐκ ἂν εὕροις—οὕτω βαθὺν ἔχει λόγον.*

The individual philologist is a puny creature indeed in the shadow of the colossal achievement of philology. "We are not men," confesses Scaliger, "but parts of man." *Ex omnibus aliquid fieri potest, ex singulis fere nihil.* "They are *logophils*, not *philologs*," said Zeno. "They define grammar," says Sextus Empiricus, "as 'the knowledge of the best that has been thought and said,' but they spend their time in inquiry whether ἡδος in Plato should receive rough or smooth breathing on the first or second syllable, or both, or neither."

Digitized by Google

And so when we boast that modern philology is the critical history of the human spirit, the skeptic will shrug his shoulders and say: "It may be so, but the *homunculus philologicus*, when captured in his buzzing corner or bombinating vacuum and examined under the microscope, is generally found to be engaged in 'perfecting his theory of the irregular verbs.' He is 'settling ὅτι's business' or properly basing οὖν."

This is in the first instance an indictment of human nature. So the poet's eye, "in fine frenzy rolling," seeks the evasive rhyme. The orator calculates his gestures and prearranges his cadences as well as his arguments. If we desire the end, we must accept the means. It is only within a generation that the practical applications of science have silenced the flouts of the wits at the coleopterist and the species-monger. But the pedantic philologist remains as in antiquity the special butt of the *litterateur*, because their faculties are exercised about the same material—words, phrases, ideas. He "poaches in Suidas for unlicensed Greek," while they browse in Montaigne or the mottoes of the *Spectator* for apt second-hand quotations. They escape the stigma of pedantry and elude the responsibilities of accuracy by omitting quotation marks. He sturdily declares with old Burton: "I cite and quote my authors which, howsoever some account pedantical as a cloak of ignorance and opposite to their affected fine style, I must and will use." He produces five thousand doctoral dissertations to be read only by the authors of the next five thousand. They compose five thousand short stories to be rejected by *Collier's Weekly*. I had as lief endure the pedantry of heaviness as the constraint of affected lightness and the enslavement of all American literature to what the able editor of the *Atlantic* calls "the readable proposition." If I deprecate the excess of specialism in classical philologists, it is not in concession to belletristic persiflage or in the belief that "it is more blessed to gush than to construe."

There is an air of paradox in suggesting that the part is broader than the whole, and that it is more incumbent upon the classical philologist to be a large and liberally educated man than it is upon the "philologist" as such. All depends on the meaning of "classical." If it is a convenient category for everything from Homer to

Digitized by Google

Justinian—Silius Italicus "et tous ces garçons là"—classical philology is a specialty like another. But if classic be taken in its original sense as of the supreme class; if it means all that is included in Sainte-Beuve's notable defining essay; if it means all that distinguishes Homer from the *Nibelungen Lied*, Sophocles from Ibsen, Pindar from Rudyard Kipling, then the philology of the classics differs from the sister-disciplines, not merely in accumulated wealth, and precision of method, not merely in historic scope and significance, but essentially and inherently in the spiritual quality and worth of its content. The temper of the age is hostile to such a claim. People are tired of hearing Aristides called the "just" and Sophocles the "perfect," and deem it a sign of superior profundity to prefer Ibsen. College presidents keep in type for every speech Macaulay's paragraph about the growth of modern literature since the days when Lady Jane Grey could find nothing better to read than the *Phaedo*, and they repeat in every report President Eliot's complacent enumeration of the professorships which an enlightened policy has added to the old narrow curriculum. The superstition of authority has been replaced by the superstition of "progress"—progress being, as a bright woman once defined it, "anything that comes along." But superstition for superstition one would rather, like the men of the Renaissance, embrace all ancient writers from pseudo-Musaeus to Proclus in an undiscriminating worship, than approach the great spirits of the past in the condescending temper, and measure them by the *a priori* formulas of illiterate modernity. The man who ranks Silius Italicus with Virgil because both wrote Latin may be taught to discriminate. But no spiritual X-ray will ever pierce the formula-plated precocity of the youngster who knows in advance that the literature of democracy is more highly evolved than that of feudalism or the city-state can be; who thinks that Dante and Milton are obsolete because of their theology; who genuinely believes that the philosophic style of Herbert Spencer is a finer instrument of expression than that of Plato and Aristotle; and who supposes that the superiority of a battleship to a trireme is a reasonable measure of the advance in criticism of life to be expected in passing from Aeschylus and Sophocles to Bernard Shaw.

Digitized by Google

This is no caricature. It is a temper and creed found not merely among the readers of the Hearst newspapers, but among our own colleagues. As technical and general philologists we shall find it hard to combat. In that domain we too must affect the impartiality of the "scientific method." The pre-eminence, I do not say the predominance, of classical studies depends on our faith that, though as philologists we stand on the common plane of the historic method, as classical philologists, humanists, and teachers we are dealing with the nobler and more precious material.

Faith in the merely aesthetic and artistic superiority of the classics we all profess with our lips. But the substantive value of their content we are apt to ignore in our own thought and in our teaching. As Professor Santayana finely says: "We study the past as a dead object, as a ruin, not as an authority and an experiment." And so studying it we virtually concede the whole case to our opponents, and treat the great classic writers as at the best children of genius, whose productions may now and then titillate the aesthetic sense, but possess no further significance for our serious thought. This may be the right frame of mind for the study of "curled and oiled Assyrian bulls," slab-sided Egyptians, or kitchen-midden vikings; it will never enable us to do justice to the men who reared the Parthenon and carved the Apoxyomenos. It makes of Homer a sealed book both to the historic and the aesthetic apprehension. And language fails to characterize its absurdity when it takes the form of apology for the primitive logic of Plato, or condescension to the dilettanteism of Cicero, or deprecation of the rhetoric and alleged childish superstition of the scholars and gentlemen of the Graeco-Roman empire. The very first condition of understanding and interpreting these men is the frank recognition that they are our equals; and the fact that we are acquainted with some things which they could not know is of no more significance than the fact that every member of a modern university is grossly ignorant of matters which are the ABC of education to his colleagues.

The prevailing attitude of philologians toward Cicero's philosophic writings, for example, is wrong through failure in what Mrs. Ward calls "historic translation." We ought to recognize, as intelligent French critics do, that they are absolutely, and not merely in rela-

Digitized by Google

tion to their time, more rational *parerga* of a statesman's leisure than are either Gladstone's Homeric allegories or his precious controversy with Huxley about the harmonies of genesis and evolution. In the light of the higher reason, Cicero is the free, mature intelligence, and Gladstone is the child of genius for whom historical allowance must be made. His thought still wears the shackles, and his vision is still dimmed by the mists, of the centuries of unreason. The unfettered spirits of antiquity move delicately ever through the luminous ether of free, disinterested thought, and looking forth in calm, undismayed contemplation "see life steadily and see it whole." "The very skirts of their garments are free," as Swinburne finely says, "from the pollution that still clings to the singing robes of a Dante and a Milton." The humanity which they teach—not the superficial humanities, *belles-lettres*, and Latin verse-writing, but the essential humanity of reason, beauty, freedom, and law—has been our chief emancipator from the grotesque extravagances of mediaevalism, and is still the best corrective of whatever is excessive, exaggerated, sentimental, undisciplined, and overstrained in modern life and letters. But to learn these lessons from them we must cease to regard them merely as linguistic exercises, or historical problems. Even the Middle Age had learned from the allegory of Martianus Capella that the bridesmaids of philology are the seven liberal arts. The noble educational ideal of the Renaissance was based largely on the study of the classics for their content. But, indeed, we need not to go back to Vittorino da Feltre or Rabelais or Milton for this conception of classical study. The sober and scientific intelligence of Mill gives this as his reason for the belief that the superiority of classical literature for education is still more marked than that of the classical languages. "They contain," he says, "a treasure that does not admit of being bodily transferred and which has been very imperfectly carried off even piece-meal—the treasure of what has been called the wisdom of life—the rich store of experience of human nature and conduct which the acute and observing minds of those ages, aided by the greater simplicity of manners and life, conveyed to their writings, and most of which retains all its value."

This is the ideal of classical study which I would reaffirm. Be-

Digitized by Google

cause we can no longer learn the arts and sciences from the classics, we have rashly inferred that they have nothing to teach us. The wisdom of life and letters, too, is now taught from systematic modern handbooks of psychology, ethics, political science, sociology, rhetoric, literary criticism. We can not hope to convince the authors of these treatises or the great mass of students that these things, in the elements at least and initial stage, may be more effectively learned through humanistic studies. But we may show our own students that through such studies largely interpreted they may combine with discipline and aesthetic delight something of the philosophic breadth which they seemed to renounce in electing the classical and philological curriculum. But to do this we must first realize it ourselves. We must harmonize in ourselves the conflicting aims of humanism, erudition, and "research." The humanist steeps his spirit in the "things that are more excellent." The polymath cries

> Prate not of most or least
> Painful or easy.
> Even to the crumbs I'd fain eat up the feast;
> Aye, nor feel queasy.

The professional philologist made in Germany affects an awesome scientific objectivity. There *are* no more excellent things. All are alike grist for the mill, material for the method, *Bausteine* for the tower of Babel. The *Kawi-Sprache* is as good a text for *Bemerkungen* as Greek. The *Iliad* is tribal literature, and so is a Hottentot folk-song. The *science* of literature does not judge; it observes and records. "The accident that an author's works are lost," says Teuffel, "must not affect the space assigned to him in my *Literaturgeschichte*." "The law of literature," says Norden, "is progress. Objective literary investigation has nothing to do with the question whether the progress is for better or worse."

These truisms of the specialist are pernicious paradoxes to the humanist and the teacher. The teaching of the classics is a vicious circle if its only aim is to train up other teachers of the classics. We must bisect ourselves, and play the specialist in such leisure as remains to us when our chief mission is accomplished. We can all keep a piece of work upon our desks and add a touch now and then. We can all do something, and what imports is not the quantity or rapidity

Digitized by Google

of our output, but its quality and the sense which it imparts to us of fellowship in the world of scholars and participation in the common task. But whether we do or do not enroll ourselves among the "investigators," our first concern is to be humanists—men of a broad and philosophical culture, based upon, but not confined to, the classics. Some specialists humanize themselves by cultivating a hobby remote from their specialty. For the classical philologist the better course is to take his specialty in a large and liberal way. "How is it possible," asks Montaigne, "that a soul enriched with the knowledge of so many things is not thereby quickened and enlarged? How can a gross and vulgar mind entertain without enlargement the discourses and the judgments of the most excellent spirits the world has borne? Of that I am in doubt." He need not have doubted. It is not possible. The type of scholar to whom his words point does not know the discourses and the judgments of the great spirits of antiquity. He knows the languages more or less accurately. He has construed as a student or with students certain books. He has from time to time concentrated his ingenuity and industry upon some one of the endless problems presented by the gaps in the record. But he does not know the thoughts of the ancients in their true perspective and proportion, in their right relation to one another, and to the modern world. Such knowledge is of itself a broad and liberal education, and within the measure of his natural parts will make of its possessor one of the competent—a leader and intellectual force in his day and generation. It is an ideal. But only as we strive toward it will our teaching be effective, or our investigations fall into the right focus. It provides the soil and atmosphere indispensable to all sound undistorted growths of specialized scholarship. "The true teacher of science," says Clifford, "will above all have studied that history of culture itself which is the great unifier and justifier of all our teaching." But plainly this is precisely what the teacher of science as such can never do —he can at the most write "Draper's History of the Intellectual Development of Europe." We alone hold the keys to that domain —not as philologists, but as classical philologists and humanists. And our neglect to enter it, our abandonment of it to the helpless tentatives of our colleagues in English literature, philosophy, history,

Digitized by Google

and sociology, is the "great refusal" which, if maintained, will maim our individual mental growth, convert our scholarship to pedantry, deprive us of our due leadership in collegiate education, and take the very life and soul from our teaching.

But I must not close with words of ill omen. *Sume superbiam quaesitam meritis* should be our watchword—a pride, not in our own merits, which may be slight indeed, but in the great minds whose interpreters we are to a continent where "Caesar's eagles never flew," and where those dead and sceptered spiritual sovereigns shall yet exercise a wider sway than that which the bard promised to the posterity of Boadicea. We are the custodians of a glorious tradition, which is not destined to pass away, because the splendid achievements of science and the temporary vogue of newer disciplines have for the hour dimmed its luster to the popular eye. Not the least precious fruit of reunions such as this will be our quickened sense of its grandeur, our confirmed faith that its power and potency in modern life and education is not yet spent.

Digitized by Google

Correspondence

To the Editors of the Classical Journal:

In the second number of the *Classical Journal* appears a review by Professor Sanders of my edition of Livy, books i, xxi, xxii.

I will not complain that Professor Sanders has made but a passing reference to what constitutes a special feature of my edition, the elaborate investigation of the formative elements of Livy's style, the aim of which is, in the words of the preface, "to call attention to those peculiarities of style that have given the prose of Livy its characteristic quality and its enduring fame." This treatment, though undoubtedly defective in many points, is as complete, I hope, as the present state of our knowledge will permit, and has not been anticipated, I think I may say, by any other editor.

But Professor Sanders instead of recognizing the value of new contributions to the subject, has spent the force of his attack on mistakes in punctuation[1] and on false references. Nothing could be more gratefully acknowledged by an author than such corrections, but Professor Sanders has laid himself open to the very criticisms that he deals out with such severity; for example, he claims to find certain errors on p. xlvi: the page he has in mind is not xlvi but lxvi!

As Professor Sanders has himself made special studies in Livy, it was not to be expected that he should agree with all the views of the Introduction; but when he takes issue with my positions, he should at least admit that most of these matters are still *sub iudice*, and that on them no man's *ipse dixit* constitutes the last word. As examples only I quote: "If we turn to the Introduction, the case is even worse. We find errors, careless statements, or needless repetitions on almost every page: p. x., Livy was on *familiar terms* with Claudius, afterward emperor; p. xi, his history is a *monument of eulogy* to the Roman people; p. xii, it was *published in decades* (a view long since abandoned);" etc., etc. So Professor Sanders. But the statement as to Claudius is a reasonable inference from the words of Suetonius *Claud.* 41. The "monument of eulogy" is a phrase applied to

[1] "On p. 64 commas are omitted as follows: [here follow eight references]. Five of these are certainly misprints." So Professor Sanders. There is one misprint in these eight passages; in the remaining seven I am in agreement with the edition of Greenough and Peck.

Digitized by Google

Livy's work by Postgate. As to the next remark, the reader should compare *the reviewer's words* with *what I actually said:* "How his work was published is a matter of uncertainty, but inasmuch as books i, xxi, xxxi all begin with short introductions or prefaces, it has been assumed with some probability that the earlier books at least were published in decades or parts of ten books each."

The notes which he condemns as of no value for freshmen appear in fine print in footnotes and are obviously intended for the advanced student or teacher. Professor Sanders would lead the reader to believe that no distinction has been made between the different kinds of notes.

The fact that Professor Sanders has devoted his attention chiefly to minor matters seems to me to be a tribute to the essential merit of my edition. But there are some who may be swayed by such criticisms, and so this protest may not have been written in vain.

EMORY B. LEASE

COLLEGE OF THE CITY OF NEW YORK

REPLY

Professor Lease is entitled to what little consolation he can get from his defense. I shall take issue with him on but one point. Errors and misprints, in such numbers as his book shows, are not *minor* matters. I still think that they interfere very seriously with the value of the book. Those noted in my review were only a meager sample. I have collected a few hundred more, which I shall be glad to print, if Professor Lease will secure me the opportunity.

HENRY A. SANDERS

Digitized by Google

Reports from the Classical Field

It is the purpose of this department to keep the readers of the *Journal* informed of events and undertakings in the classical field, and to make them familiar with the varying conditions under which classical work is being done, and with the aims and experiences of those who are in one way or another endeavoring to increase its effectiveness. The success of the department will naturally depend to a great extent on the co-operation of the individual readers themselves. Every one interested in the *Journal* and in what it is trying to do is therefore cordially invited to report anything of interest that may come to his notice. Inquiries and suggestions will also be useful in directing the attention of the editor to things which may otherwise escape their notice. Communications should be addressed to J. J. Schlicher, 1811 N. Eighth Street, Terre Haute, Ind.

Vocabulary, Forms, and Syntax in First-Year Latin. — Professor Johnston's paper on "Sanity in First Year Latin" has stirred me to tell how the three leading objects of the beginner's work are attained in the preparatory department of Oxford College.

First, vocabulary. From the beginning the pupil is taught that Latin is *not a dead* language, that it is thoroughly alive and persists in the English language to such an extent that a knowledge of it puts a pupil on terms of intimacy with his own language such as he can gain in no other way.

Second, inflection. It is as easy for a Latin pupil to recite a paradigm and know nothing about it as for a pupil in arithmetic to recite the multiplication table and not know how much 7 times 8 are. It is the individual form that he uses in his sentence, and he should be able to make this without referring to the paradigm. How can this be done?

He should first be taught very carefully what an inflected language is, how it differs from an uninflected language, and, consequently, the importance of inflection in the study of Latin. From the first lesson on the first declension he should be taught the structure of a word and the use of the stem and the endings.

Then, both teacher and pupil must remember that the ability to make and to recognize forms must be acquired in the first year. About ten minutes can be given to an exercise at the beginning of the recitation somewhat like the following:

The class takes its place on the floor with the blackboard behind it. The teacher begins at the head and asks, for example: "What do you know about *mensarum?*" When this is correctly answered, the next pupil may be asked to make the ablative plural of the word meaning "rose." If the word is a verb the pupil may be asked for the conjugation, principal parts, tense, mood, etc., or to give the Latin form if it is called for. The dull pupil is helped a little by questions from the teacher. Any of the pupils may turn to the board at any time to help their memories by writing the word and analyzing it; e. g., *ama-v-eri-m*.

Digitized by Google

This exercise need never grow dull to the teacher, and the class must keep on the alert, for a word that is missed is passed along. The value of this exercise is evident. The pupil must use his *mind*, whereas in the case of the paradigm it is only an exercise of memory. Before the exercise begins, a few minutes are taken to clear away any difficulties that the pupil may have found. It is to be understood that board practice on the writing of isolated forms is frequently a part of the recitation.

Third, construction, or syntax. I think that I feel the importance of a knowledge of construction somewhat more strongly than Professor Johnston does. Some pupils can make a very creditable translation of Latin into English, but are unable to answer any question concerning it. Such pupils can not turn an English sentence into Latin correctly without an exact knowledge of the Latin construction. Consequently, I reverse Professor Johnston's method and use the *Latin* sentences for teaching and fixing constructions, asking the pupils to try to get the *idea* that the construction contains. In the case of an ablative, e. g., this can often best be done by expanding the ablative into a clause, etc. By this process the pupil is *learning to think*, for he is dealing with *ideas* and their relations to other ideas.

J. E. S.

OXFORD COLLEGE

The Roman Cena at Lewis Institute.—On the last anniversary of the *Ludi Plebei* the Classical Club of Lewis Institute entertained about one hundred and twenty-five guests at a Roman dinner. At a quarter to seven the tricliniarch announced "cena parata," and to the music of the harp the procession moved into the dining-room, being warned by a slave stationed at the door to enter "dextro pede."

The scene inside was one not soon to be forgotten. The yellow light of dozens of Roman lamps and candelabra flickered softly along the bare surface of the tables and over the groups of slaves, who, clad in the simple Greek chiton, stood as impassively in their places as the statues that were half concealed among the palms. The tables were arranged in three hollow squares, from which one side was omitted, with a serving-table in the center of each. Instead of reclining on couches, however, the guests sat around the outside of the square. Amid ferns and red roses strewn loosely over the tables stood papier-maché donkeys, bearing panniers of olives and radishes, which recalled the bronze ass at Trimalchio's feast. The menu cards, in Latin, done by hand in the capitals of the early Empire, were naturally among the objects of greatest interest.

When all were seated, the slaves, bearing silver pitchers and towels, poured water over the hands of the guests, after which two little pages filled the drinking-glasses. The dinner itself was served with a deliberation and dignity which surprised even those who had planned it all. After the *gustatio*, consisting of *lactuca capitata*, *radices*, *ova*, *tomacula*, *intuba*, *olivae*, etc., the dishes were

Digitized by Google

removed, the tables rubbed, and to the sound of the harp the slaves brought in bowls of *mulsum*, made, save for the fermentation, as the Romans made it, of grape juice and honey.

As the slaves now retired accompanied by the *structores* and tricliniarch, all awaited with great curiosity the *pièce de résistance* of the dinner, *aper Umber*. Finally the two pages entered, blowing trumpets, and behind them, each bearing on his head a platter with a roasted pig of twenty pounds, came the three *structores*, followed by all the retinue, two by two. After the procession had passed around the entire dining-room, one of the pigs was deposited on each of the serving tables. The carving was done with an attempted imitation of the fantastic pantomime recorded of ancient *structores*.

When the dinner proper was at an end, and the dishes had been removed, the pages entered with chaplets of grape leaves strung the length of their arms. The *structor* at each table removed the needed number and, assisted by his subordinates, proceeded to crown the guests under his charge. Then the Caecuban appeared in great bowls, and the *magister bibendi* at each table arose, crowned the *crater* with a smilax wreath, and poured a libation from the *patera*. Now the feast of wit began also. Accompanied by the harp, a quartette of girls in Greek gowns sang two settings of the first Pythian Ode of Pindar, and the Hymn to Calliope, while another young woman recited in Latin Horace's "Vides ut alta stet nive candida." Then four brief addresses by representative professional men, on appropriate subjects, brought the evening to a close.

J. R. N.

The Hellenic Travelers' Club. — A club with some six hundred foundation members has been formed in England "for the purpose of promoting cruises to the littoral of the Mediterranean and elsewhere, to be taken by ladies and gentlemen from both sides of the Atlantic who are interested in classical studies and research." The cruises generally will begin and end at Marseilles, but American members may join or leave at Naples or Genoa. One of the objects to be gained is a visit to places like Delphi, Olympia, Mycenae, Ithaca, Melos, Rhodes, Knidos, and Knossos, which are not included in the itineraries of the ordinary touring steamers. For this purpose the club intends to charter a vessel for its own use. Ordinary membership is to be restricted to Anglo-Saxons, though a limited number of eminent scholars from other nations may be admitted.

Preparations for the Harvard Play.—The preparations for the presentation of the *Agamemnon* at Cambridge in June are progressing. It may be of interest to know that, while the rich dress of the actors will be reproduced, there will be neither masks nor buskins. The performance of the actors will take place in the orchestra, not on the stage, and Dörpfeld's theory will have an actual test as it had at the performance of the *Antigone* in the stadium at Athens a year ago.

Two men have been in training the whole year for each of the parts, except that of Cassandra. In case both candidates are finally considered worthy of

Digitized by Google

a place, each will have an opportunity, since there will be two performances. Of the choral parts only the processional song at the opening of the play will be sung in unison. The formal choral *stasima* will be arranged in harmony, to avoid making them monotonous to a modern audience.

Classical Conference of Southern California.—The annual meeting of this conference, which has been in existence for about ten years, was held at Los Angeles, March 31. Its territory embraces the seven southern counties of the state, and its meetings, while not large, are helpful and enthusiastic, and may well serve as the models for others which are sure to be held in increasing number as time goes on. This year's meeting, like the others, proved an interesting one. The programme was as follows: "Translation and Interpretation of Selections from Aristophanes' *Clouds*" (Professor Archibald, Occidental College); "The Rhodes Scholarships" (Professor Norton, Pomona College); "An Insight into Latin Literature for Two-Year Latin Pupils" (Miss Payton, Santa Ana); "A Visit to the Temples of Sicily" (Miss Brigham, Los Angeles); "Christian Latin Hymns" (Professor Colcord, Pomona College).

Albert H. Pattengill, 1842–1906.—Albert Henderson Pattengill, A.M., professor of Greek in the University of Michigan, died suddenly at his home in Ann Arbor, Friday morning, March 16. His death was caused by heart trouble, from which he had suffered for the last three years.

Professor Pattengill was born February 26, 1842, in New Lisbon, Oswego County, N. Y. In 1865 he entered the sophomore class of the University of Michigan. He graduated with the class of 1868.

For a year after his graduation Mr. Pattengill was principal of the Ann Arbor High School. His official connection with the university began in 1869, when he was appointed assistant professor of Greek and French. The next year he became assistant professor of Greek, in 1881 associate professor of Greek, and in 1889 professor of Greek.

During the forty years in which Professor Pattengill was connected with university circles he was always deeply interested in athletics. He was as a student a member of the first baseball team ever organized in the university. He was a member of the board of control of athletics from the date of its organization, and for many years he has acted as chairman of the board. He was Michigan's representative at the two conferences held in Chicago this year to discuss the football question, and had returned from the second of those meetings only a few days before his death.

He was one of the best-known classical men of the West, and his sudden death was a great shock to his many friends.

A. H. J. Greenidge.—Dr. Abel H. J. Greenidge, fellow and lecturer in ancient history at St. John's College, Oxford, died suddenly on March 12. In his own department Dr. Greenidge was an acknowledged authority, and the conspicuous merit of what he had already done gave further promise for the future.

Digitized by Google

Book Reviews

Thucydides ii and iii. With Introduction and Notes by W. A. LAMBERTON. New York: American Book Co., 1905. Pp. 440. $1.75.

This book belongs to the "Greek Series for Colleges and Schools" edited under the supervision of Professor Herbert Weir Smyth, of Harvard, and the publisher's work—paper, print, and binding—makes a good impression. The editor's previous work in Thucydides—edition of Books vi and vii (Harper Brothers, 1886)—had prepared the way for a favorable reception of this volume.

The introduction of 34 pages treats the following subjects: "Life of Thucydides" (5 pp.), "Subject and Method" (3 pp.), "Chronology" (2 pp.), "Language of Thucydides" (14 pp.). The discussion of the language of our author is stimulating and even interesting. But it can only be suggestive, of course. Even the peculiarities of an author so original and irregular as Thucydides can scarcely be summed up in fourteen pages, much less a statement and classification given of the phenomena of syntax and word usage. The brevity and readable quality of the exposition may entice even the student reader to look through it, and the teacher may be led by it to fuller discussions of the same sort, if he is not already familiar with such.

The notes are more concise than might have been expected on an author like Thucydides, but they are to the point, clearly expressed, and generally give the help that is most needed. Take, e. g., those on the funeral oration, where the chief purpose is evidently to bring out the meaning and thought of the great speech. It is treated, not as a great gathering-place of grammatical difficulties and subtleties, but as a masterpiece of rhetorical literature. The notes here are generally correct—there is room for difference of explanation in many passages, of course—and sometimes they are of themselves positively readable and interesting. The same may be said of the notes on the historian's reflections upon the demoralization caused by war and faction, iii. 82, 83. These episodes will test, as well as any others, an editor's skill.

Professor Lamberton has "drawn largely on all the great editors;" but he seems to have done his own thinking, and where he states views already expressed, or even generally accepted, has his own pointed way of saying things. The book is not, like Classen's great work, a thesaurus of Thucydidean usage. Meant to be an edition for college students, it is merely this, but a very good one; there is not space for anything more. Citations of parallel constructions and sentiments are made by reference from Book iii for Book ii, and vice versa, as was natural and most helpful to the student.

Digitized by Google

A commendable feature is the four maps; for a student will consult such helps much more if they are part of his textbook than if they are separate. An appendix of 34 pages devotes 5 pages to MSS, editions, translations, and auxiliaries, and 29 pages to critical notes. The indexes are helpful—English, 6 pages, Greek, 14 pages. Mistakes here are perhaps inevitable. I have noted wrong figures for chapter or line for ἀποπειράω, ἀστάθμητος, ἐκπλήσσω, ἐκπεπληγμένος.

C. F. S.

New Latin Composition. Part I: Caesar; Part II: Cicero; Part III: A Systematic Grammatical Review. By MOSES GRANT DANIELL. Revised with the assistance of SELDON L. BROWN. Boston: Sanborn & Co., 1905. Pp. 273. $1.00.

Teachers who have formerly used Mr. Daniell's excellent book, but believe that systematic grammatical drill should supplement the *pari passu* method will welcome this edition.

Parts I and II differ from the former edition only in detail. Indeed, the almost perfect adaptation of material to plan left little room for improvement there. The sentences, however, have been worked over, until each lesson contains at least six sentences illustrating the emphasized point of syntax (instead of three or more as before), besides sentences touching on points in review. Noun-constructions predominate, very properly, in Part I, and verb-constructions, especially the more difficult ones, in Part II. Reference is made directly to the standard grammars, and not, as before, exclusively through the grammatical index at the end of the book—a compound process which tempted the pupil not to look up the reference if he could avoid it.

The well-chosen idiomatic phrases for memorizing, the timely preliminary suggestions and the arrangement by which pupils beginning with Book i or Book ii of Caesar may use this book equally well, are almost the same as before. The sections for written translation are recast on the old plan, with pertinent foot-note aids.

Since Part III is designed "to crystallize the pupil's knowledge of syntax after his extensive practice in writing from Latin models," it would have made a distinct advance over other books of this kind had it been so proportioned as to emphasize points where pupils are commonly weak, instead of so closely following conventional lines. Since the noun is emphasized from the beginning of the course, and the more difficult verb-constructions generally not until the third year, and since many schools, preparing for a preliminary college-entrance examination, might prefer to use this part of the book for drill during the junior year, it is perhaps unfortunate that less than one-half the lessons deal with the verb. It is to be regretted also that, while the genitive and dative occupy three lessons each, and the ablative four, only one is devoted to conditional sentences in

Digitized by Google

direct discourse and one to conditional sentences in indirect discourse—both being subjects that require extensive drill. Still another ground for objection is the fact that all the different temporal constructions, so varied and confusing —with *cum*, with *postquam*, with *dum*, *donec*, and *quoad*, with *antequam* and *priusquam*—are crowded into the space of one lesson.

The cautions against common errors are helpful. Nowhere, however, is mention made of that besetting sin of pupils, the use of the imperfect indicative for the perfect.

Let us hope that in some future edition this part, revised, will reach the high standard of excellence set by Parts I and II.

MARY RANSOM FITZPATRICK

EASTERN DISTRICT HIGH SCHOOL,
Brooklyn, N. Y.

Harvard Lectures on Greek Subjects. By S. H. BUTCHER. London: Macmillan & Co., 1904. Pp. viii + 266. $1.25 net.

Professor Butcher gives his readers a clear idea of his purpose in the preface: "Under various lights I have attempted to bring out something of the originality of Greece." This purpose he serves first by the method of contrast, setting Greek civilization over against that of the Hebrew, the dominant idea of which was religious (I), and against that of the Phoenician, which was based upon the pursuit of material well-being (II). The dominant idea of the Greek is then set forth as the love of knowledge, manifest first in the creative faculty (III), and secondly in the critical faculty (IV, V, VI). The wonderful balance displayed in the intense and many-sided vitality of the Greek product—in character as well as in literature and the fine arts—"a characteristic which more eminently perhaps than any other constitutes the originality of Greece," is the result of "the union of contrasted qualities." "Art and inspiration, logic and intuition, elsewhere so often disjoined, enter into perfect union in the constructive efforts of the Greek imagination" (IV). The work of the critical faculty apart from the creative faculty forms the theme in V and VI.

Here, as in *Aristotle's Theory of Poetry and the Fine Arts*, Professor Butcher appears as a man who says things. Both specialists in the classics and the wider circle of those who are lovers of classical art and literature will be grateful to him for helping them into the secret of how to think intelligently of the things they admire. Many a reader who has had the sense of wide differences between the artistic and literary ideals and achievements of Greece and those of other nations, but who has seen only through a glass, darkly, and has not formulated his opinions, will find his vision much clearer after the perusal of these lectures. Let anyone who doubts this read the illuminating and stimulating passage in which the author compares the *Prometheus Bound* with the book of Job (pp. 13–29).

It is in breadth of treatment that the main value of the book lies. The thor-

Digitized by Google

oughness of the specialist is manifest throughout, but the sanity and balance of the author, who so presents the results of minute scholarship as to reach the wider audience of cultivated people, are no less clearly to be seen. Professor Butcher is an illustration of his own idea of Greek thinkers "who from the outset looked slightingly on that multifarious learning which holds together a mass of unrelated facts, but never reaches the central truth of things."

For this we commend his book to the rising generation of specialists in America, with the hope that its not having been "made in Germany" will not deter them from reading it and profiting by it. It is especially salutary in these days of frenzied specialization—when our classical scholars of reputation seem to be engaged mainly in the effort to prove to each other their own acumen by writing learned articles, and even textbooks and grammars (which might be supposed to be for the convenience of students), for each other to read, and when the fear of being called popular is greater than the fear of hell used to be—to be reminded that there is nothing incompatible with sound scholarship in a comprehensive vision and the faculty of presenting the results of special study so that they will fall within reach of the more advanced, at least, of the rank and file, and that it might be better for the classical specialist himself to mediate between his subject and the people than to leave the work to Hinds and Noble and lecturers on pedagogy. The specialist himself should be broad enough to tell cultivated people something of the results of special study. If what he knows can not be told to the wider audience, it is a safe conclusion that his knowledge fails of being complete in that he has not related it to the universal body of knowledge.

GRANT SHOWERMAN

UNIVERSITY OF WISCONSIN

Virgil's Æneid, Books i–vi. With Introduction, Notes, and Vocabulary. By CHARLES E. BENNETT. Boston: Allyn & Bacon, 1905. Pp. xxx+461. $1.20.

For the purpose which the editor doubtless had in view, Professor Bennett's edition of Virgil is an admirable one. As compared with other editions, however, it has no conspicuous merits; it has also no glaring defects. On general principles it is a mistake, in the opinion of the reviewer, to put an abridged edition of this masterpiece into the hands of its first readers, although possibly a six-book edition of Virgil is more justifiable than a four-book edition of Caesar. Some of the finest passages in the *Aeneid* occur in the last half of the work, where the characters of Pallas, of Nisus and Euryalus, and of Camilla are full of human interest.

In the brief introduction the editor adequately sets forth the true interpretation of the *Aeneid* as a national epic, and of Aeneas as "the embodiment of the moral qualities that constitute the very essence of the Roman character."

Digitized by Google

A section following on the "Reading of Latin Poetry" presents Professor Bennett's well-known views on that subject.

In accordance with a usage inaugurated some five or six years ago, the long vowels of the first book are indicated. A few illustrations are used, mostly stereotyped ones. The notes are good and suggestive, as one would expect from Professor Bennett's hand, but in character and content they differ little from the notes in his edition of Caesar. They do not suggest a distinction between the matter-of-fact description of conquest and the exalted language of a superb poet. It is not an easy thing to write a successful commentary for Virgil, but poetic translations (as in the excellent edition of Papillon and Haigh) and parallel quotations from modern writers influenced by Virgil would go far toward quickening in the young reader the same sentiments and emotions which were aroused in the heart of a Roman who conned the pages of this matchless epic.

WALTER DENNISON

UNIVERSITY OF MICHIGAN

A History of Ancient Greek Literature. By HAROLD N. FOWLER. New York: D. Appleton & Co. Pp. x+470. $1.40.

This book can be recommended as a reference work upon the history of Greek literature, but not as a textbook. In about 460 pages Mr. Fowler has enumerated all the writers of ancient Greek from Homer to the time of Justinian. He has evidently been at great pains to inform himself, as accurately as the more or less fragmentary evidence will permit, upon their lives and writings. His reading in Greece has apparently been extensive. In matters of disputed chronology and authorship his attitude is one of judicious conservatism, which tends to make his work a safe reference guide for young students.

Mr. Fowler, however, seems to lack some of the qualities which one writing a history of literature, especially of ancient Greek literature, should possess. His work shows no large grasp of literary tendencies, no ability to look back upon some period and touch upon its salient weaknesses or elements of greatness, so as to sum up the influence of one literary generation upon another. The topical treatment, necessary perhaps in a reference work of this kind, has been carried to such an extent as to destroy all feeling of connection between the various periods of Greek literary development and to leave no impression of its intrinsic unity.

A sober and judicial attitude is praiseworthy in any scholarly work. But in reading this work one longs for an occasional manifestation of enthusiasm—something that might stimulate in the student an interest in Greek literature, or at least give him some appreciation of the power and charm of its best productions. The author's treatment of the women of Homer (pp. 21, 22) is an almost isolated memorial of real personal enthusiasm; and we are grateful for it, despite his evident failure, in discussing the characterization of Nausicaa, to appreciate

Digitized by Google

the reason why she does not fall in love with Odysseus. The erotic motif is not one which the early epic poet could employ. He may have appreciated its possibilities, but it was contrary to the conventions of his art. With Apollonius the case would have been very different.

As a literary critic Mr. Fowler is often superficial, as, for example, in his treatment of Euripides. He has utterly failed to give an adequate idea of the earnestness with which that great thinker attacked problems of human and divine morality and responsibility.

Perhaps the faults of this history of literature are partly due to the fact that the writer has not confined himself to one definite circumscribed task. His textbook is intended both for secondary schools and for colleges, but these are two entirely different fields, each of which demands its own method of treatment. Furthermore, he has endeavored to interest the general reader. The result is neither fish, flesh, nor fowl. The statement made in the preface that the book contains little or nothing which should not be familiar to every educated person, is somewhat too strong. There are many cultured people who would cheerfully deny all knowledge of Xenodamus of Cythera, Xenocritus of Locri, and the iambic poet Ananius, not to mention many others whose names occur.

W. L. WESTERMANN

UNIVERSITY OF MISSOURI

Thesaurus linguae Latinae epigraphicae. By GEORGE N. OLCOTT. Rome: Loescher & Co., 1904–5. Vol. I: Fascicles 1–4 (A–Adipiscor). $0.50 per fascicle.

The essential qualities in a thesaurus are completeness, accuracy, and skill in arrangement. These demands are admirably met in Olcott's work. It takes into account the 200,000 or more inscriptions which have been published in the *Corpus Inscriptionum Latinarum* and in the separate collections of Christian inscriptions. The references tested were correct; the arrangement of the material is logical; the paragraphing helpful, and the choice of types well made. Most of the lexicographical articles fall in one of three groups: (*a*) those in which the information is mainly epigraphical; the article on *abnepos* is a case in point; (*b*) those articles in which the meaning or use of the word in different phrases is the essential point of interest; and (*c*) articles, like that on *accipio*, in which both epigraphical and lexical material is important. Long paragraphs dealing with words of the third group are preceded by a convenient "synopsis of arrangement." The work covers entirely different ground from that occupied by de Ruggiero's *Dizionario*, and will be very useful, not only to the epigraphist, but also to the general student of the Latin language and style, and to the student of popular and dialectal Latin.

FRANK FROST ABBOTT

UNIVERSITY OF CHICAGO

Digitized by Google

Digitized by Google

Digitized by Google

Title Page

The Classical Journal

PUBLISHED BY THE CLASSICAL ASSOCIATION OF
THE MIDDLE WEST AND SOUTH

Volume I JUNE, 1906 Number 7

Editorial

The Movements of Ariovistus before His Interview with Caesar — **Arthur Tappan Walker**

A Broader Outlook for Students of Cicero — **Emma Younglove**

Notes and Discussions

Xenophon *Anabasis* i. 7. 5 — **A. G. Laird**
Xenophon *Anabasis* i. 7. 5 Again — **Charles W. Super**
The Meaning of δέξεται, Aeschylus *Prometheus* 860 — **J. E. Harry and Campbell Bonner**

Reports from the Classical Field

Book Reviews

The Religion of Numa and Other Essays on the Religion of Ancient Rome, Carter (Showerman)—*An Elementary Greek Grammar for Schools*, Thompson (W. M.)—*Greek Reader*, Marchant (Moss)—*The Classics and Modern Training*, Ashmore (Bishop)—*Selections from Livy*, Burton (Long)—*New Greek Prose Composition*, Woodruff (A. G. L.)

New Literature

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO AND NEW YORK

Digitized by Google

THE

CLASSICAL JOURNAL

Published monthly from November to June inclusive, and devoted to the interests of classical teachers in schools and colleges

Managing Editors

ARTHUR FAIRBANKS (University of Iowa)

GORDON J. LAING (University of Chicago)

Associate Editors

ABRAM BROWN (East High School, Columbus, O.)

WALTER MILLER (Tulane University)

A. G. LAIRD (University of Wisconsin)

HENRY A. SANDERS (University of Michigan)

J. J. SCHLICHER (Indiana State Normal School)

JUNE, 1906

EDITORIAL

The St. Louis Meeting—American Doctoral Dissertations, 1900–1905 - - - - - 209

THE MOVEMENTS OF ARIOVISTUS BEFORE HIS INTERVIEW WITH CAESAR ARTHUR TAPPAN WALKER 213

A BROADER OUTLOOK FOR STUDENTS OF CICERO - - - EMMA YOUNGLOVE 221

NOTES AND DISCUSSIONS

Xenophon *Anabasis* i. 7. 5 - - - - - - - - - - - - A. G. LAIRD 224

Xenophon *Anabasis* i. 7. 5 Again - - - - - - - CHARLES W. SUPER 225

The Meaning of δέξεται, Aeschylus, *Prometheus* 860 J. E. HARRY AND CAMPBELL BONNER 226

REPORTS FROM THE CLASSICAL FIELD

The New England Classical Association—The American School of Classical Studies in Rome—The Classical Seminars (1906–7)—Students and Instructors Abroad Next Year—The New Director of the School at Athens—Fellows in the School at Rome, 1906–7—Leland Stanford Jr. University—Recent Changes—University of Michigan—Doctor's Dissertations in the Classics - - - - - - - - - - - - - - - - - - - 230

BOOK REVIEWS

The Religion of Numa and Other Essays on the Religion of Ancient Rome, Carter (Showerman)—*An Elementary Greek Grammar for Schools*, Thompson (W. M.)—*Greek Reader*, Marchant (Moss)—*The Classics and Modern Training*, Ashmore (Bishop)—*Selections from Livy*, Burton (Long)—*New Greek Prose Composition*, Woodruff (A. G. L.) - - - - - 240

NEW LITERATURE - - - - - - - - - - - - - - - - - 247

Editorial communications and manuscripts should be sent either to Professor Arthur Fairbanks, University of Iowa, Iowa City, Iowa, or to Professor Gordon J. Laing, The University of Chicago, Chicago, Illinois.

Fifty reprints of original articles will be furnished *gratis* to authors. Additional copies, if ordered in advance of publication, will be supplied at cost.

Business correspondence should be addressed to the University of Chicago Press, Chicago, Ill.

Subscription: $1.50 a year. Single copies, 25 cents. Postage prepaid by the publishers for subscriptions in the United States, Canada, Mexico, Cuba, Porto Rico, Canal Zone (Republic of Panama), Hawaiian Islands, Philippine Islands, Guam, Tutuila (Samoa), Shanghai. For all other countries in the Postal Union 25 cents for postage should be added to the subscription price. Remittances should be made payable to the University of Chicago Press and should be in Chicago or New York exchange, postal or express money order. If local check is used 10 cents must be added for collection.

Claims for missing numbers should be made within the month following the regular month of publication. The publishers expect to supply missing numbers free only when they have been lost in transit.

The following agents are recognized:

For the European Continent: OTTO HARRASSOWITZ, 14 Querstrasse, Leipzig, Germany.

For Great Britain: DAVID NUTT, 57 Long Acre, London, W. C., Eng.

Entered May 16, 1906, at the Post Office at Chicago as second-class matter under Act of Congress, July 16, 1894.

Digitized by Google

JUL 25 1906
CAMBRIDGE MASS.

THE CLASSICAL JOURNAL

VOLUME I JUNE, 1906 NUMBER 7

Editorial

THE ST. LOUIS MEETING

An unusually efficient local committee, a good programme, and a large attendance combined to make the second annual meeting of the Association a distinct success. The gracious hospitality of Washington University, of the St. Louis Wednesday Club, and of the trustees of the Missouri Botanical Garden will not scon be forgotten by those who had the good fortune to be present. Table d'hôte luncheons, receptions, and banquets of pontifical splendor are not, perhaps, essential parts of a classical meeting, but after our St. Louis experience we can only regret that they are not. The wheels of philology ran none the less smoothly.

Most of the papers on the programme were contributed by members of the Association. Institutions outside our territory, however, were represented by Professor Knapp, of Columbia University, and Dean West, of Princeton. Professor Knapp's paper presented the results of an elaborate investigation of all the passages in Plautus and Terence bearing on travel. Skilfully piecing together the scattered bits of evidence, he reconstructed the ancient itineraries, the means and methods of transportation, and the facilities provided for travelers. Professor West's address was entitled "The Personal Touch." It dealt with the preceptorial system of instruction at Princeton, of which, since its inauguration last fall, Professor West himself has been *magna pars*. The speaker rapidly sketched the inception and development of the system. He showed in what ways it resembled, and in what ways it differed from its prototype, the tutorial system of the English universities. Briefly stated, the problem was to determine "whether it was possible, in

Digitized by Google

the teaching of the classics or of any other subject, for the instructor to get so close to the student that the immediate impression of his teaching would be driven home with the same irresistible force that results from the intimate talk of two friends on things in which they are both interested." As an example of the method employed, Profesor West described the freshman course in Livy. The students are divided into sections of twenty-five each. It is a four-hour course: on three days in the week the section meets as a class, the time being devoted to reading assigned portions or at sight; the other hour is the preceptorial period, and is devoted principally to linguistic work, with Latin prose composition as its basis. For this the preceptor takes the members of his section in small groups of four or five. This group meets him in his study at one hour, that group at another. So he is able to come into close personal contact with each student, to see where he is weak or where he is strong, to ascertain his individual bent and interests, and to direct his studies in accordance with them. The instruction during the preceptorial hour is in the highest degree informal, and no record is kept of the student's attendance. Professor West added many other details and illustrations of method. His closing words sum up admirably the underlying principle of the system: "For the personal touch of the individual instructor on the individual student there are many substitutes, but no equivalent."

Among the more technical papers read were Professor Hendrickson's "Literary Sources in Cicero's Dialogues and the Technique of Their Citation;" Professor Capps's "The More Ancient Dionysia at Athens;" and Professor Sanders' "The Chronology of Early Rome." In the rest of the programme special prominence was given to subjects of immediate interest to secondary teachers. Mr. Lothman outlined the place of Latin in the high-school curriculum; Miss Bessie Snyder gave a specially interesting demonstration of the effectiveness of a Latin Club in vitalizing the classical work in high schools; while Professor Hale, after reading his paper on "The Quantitative Pronunciation of Latin and its Meaning for Latin Versification," gave a practical illustration of his theory by reading a number of selections from Latin poetry. Professor Hale's belief is that, if students are trained from the beginning to pronounce all Latin words with strict regard to quantity, they will experience little or no difficulty when

Digitized by Google

they come to the reading of Latin verse; in reading, when ictus and word-accent conflict, both should be heard, but the former the more lightly. These papers were followed by long discussions.

The various committees appointed at the business session on Friday morning reported to the Association on Saturday. Officers for the ensuing year were nominated and unanimously elected as follows: President, Professor M. S. Slaughter, University of Wisconsin; First Vice-President, Professor F. C. Eastman, Iowa State Normal School; Secretary-Treasurer, Professor B. L. D'Ooge, Michigan State Normal College, Ypsilanti; member of the Executive Committee, Professor F. W. Shipley, Washington University. The question of relations with other associations, with special reference to their co-operation in the *Classical Journal*, was referred to the Executive Committee with power to act. Among the many resolutions passed, none received more hearty endorsement than that which put on record the gratitude of the Association to the out-going President, Professor W. G. Manly, for his zealous and efficient administration.

In conclusion, it may be said not only that the meeting was successful in itself, but that it gave sure promise of a bright future for the Association. The sessions, the discussions, the informal gatherings, were marked by an enthusiasm which showed clearly the forces inherent in the organization. Every intelligent classical teacher today knows that this is no time for inertia; that the standard of teaching in classical courses must be of the highest; that the results of classical teaching must be manifestly good; and that the utmost vigilance and energy are necessary in every department of the work. To get the benefits of co-operation in striving for these ideals the Association was founded. That the ideals are to be realized this meeting has given a sign of no uncertain meaning.

AMERICAN DOCTORAL DISSERTATIONS, 1900–1905

The status of the different branches of classical study in the graduate schools of the country is clearly indicated by the list of dissertations given on pp. 233 ff. Out of a total of 140, 62 deal exclusively with Greek subjects, 72 exclusively with Latin, 4 with both Greek and

Digitized by Google

Latin, and 2 with Sanskrit—figures which show that in the universities at least the prestige of Greek is unimpaired. The subjects represented show a wide range. We find grammar (three or four departments), literature, philosophy, religion, mythology, history, antiquities of various kinds, archaeology, epigraphy, palaeography, and topography. The view, that so frequently finds expression in foreign journals, that American classical scholarship runs to syntax is confirmed by this list, in which there are 26 dissertations dealing with syntactical themes alone—a much larger representation than is found in any other definitely circumscribed department. Of these the great majority are on the Latin side: 19, to 7 in Greek. The dissertations in prosody, phonetics, and lexicography, 15 in all, with Latin again preponderating, make a total output in the grammatical field of 41, or nearly 30 per cent. of the whole. In philosophy there are 8 dissertations: 5 in Greek, 3 in Latin. That Greek should have the larger representation here is of course natural; of the Latin theses 2 are ethical disquisitions, and 1 a discussion of philosophical terms in Lucretius. Of the 9 papers in religion and mythology, 6 are primarily Greek, the richer mythology accounting for the preponderance here. Yet that Roman religion should be represented in so long a list by only 2 theses is surprising. The meager showing in history, 6 in all (4 Greek, 2 Latin), is another indication of the shameful neglect of ancient history in almost all our universities. In antiquities the output is encouraging, but, in consideration of the size of the field, still inadequate: in military antiquities we have 2 (Latin), in legal and institutional 9 (3 Greek, 6 Latin), while scenic questions are well represented by 4 (3 Greek, 1 Latin). In archaeology there are 5, all Greek. In palaeography, on the other hand, we find 4 in Latin and none in Greek; while in epigraphy there are 4 in Latin to 2 in Greek. The remaining dissertations deal with miscellaneous philological questions connected for the most part with individual authors —questions of sources, influence, chronology, figures of speech, and so forth. Here the Greek theses are slightly more numerous than the Latin. Of the whole number, 62—i. e., about 44 per cent. —have been published.

Digitized by Google

THE MOVEMENTS OF ARIOVISTUS BEFORE HIS INTERVIEW WITH CAESAR

By Arthur Tappan Walker
University of Kansas

If one notices the almost total lack of definite statements about Ariovistus in the second half of Caesar's first book, he will not be surprised at the slight interest shown in his movements by students of the campaigns. On so scant a foundation of fact it seems absurd to build a theory. My justification for attempting the task lies in my belief that Colonel Stoffel's identification of the battlefield is absolutely untenable, unless the movements of Ariovistus can be explained otherwise than as Colonel Stoffel has explained them. The explanation which I shall offer is admittedly incapable of proof. I offer it, however, not for the sake of theorizing, but as a help to the acceptance of Colonel Stoffel's theory.

This paper will take into account only two possible locations of the battlefield, both in Upper Alsace. Those who locate the battlefield west of the Vosges Mountains have been sufficiently pulverized by Mr. Holmes, and nothing in this paper touches on their theories. The theater of operations is assumed to be somewhere in the Alsatian plain, between the Vosges Mountains and the Rhine. Until 1890 the commonly accepted location of the battlefield was near Cernay, in the southwestern part of Upper Alsace. Von Göler, Napoleon, and Van Kampen agree in this general location, while disagreeing in details. But in 1890 Colonel Stoffel (*Guerre de César et d'Ariovisto*) made it probable that the battle was fought in the extreme northern part of Upper Alsace, between Ostheim and Gemar. This location is now almost universally accepted.

The most important question which this paper attempts to answer is: Why was Ariovistus encamped so far to the north at the time of his interview with Caesar (i. 41. 5)? I shall try to show that we might have expected him to await Caesar's arrival somewhere near Cernay. In fact, however, if the battle was fought near Cernay,

Digitized by Google

Ariovistus was encamped twenty-four Roman miles north of this point. Commentators found this no serious difficulty, although they offered most unsatisfactory explanations for it. But when Colonel Stoffel located the battlefield in the northern part of Upper Alsace, he was obliged to put Ariovistus near Strassburg, more than fifty miles from the point at which we should expect to find him. Colonel Stoffel himself felt the difficulty and discusses the movements of Ariovistus at length (pp. 87–92), but his explanation seems to be absolutely impossible.

A second question is as to the origin of the report (i. 38. 1) that Ariovistus was marching on Vesontio. Nothing hinges on this question, it is true, but it is somewhat puzzling. It is clear that the report was false; for if it was true, Ariovistus must have retreated for several days before Caesar. But neither was Ariovistus the man to retreat, nor is it possible that Caesar should have failed to mention the retreat of so boastful a foe. Yet it is hard to believe that there was no basis of fact for the report. What motive had anyone for wilfully deceiving Caesar? How dared he bring Caesar a story which was pure invention? How did he convince Caesar of his trustworthiness?

A third question must be answered before the other two can be discussed. Where was the territory of Ariovistus, out of which he was reported (i. 38. 1) to have marched for three days? Here, as in everything else that concerns the movements of Ariovistus, I find hopeless confusion in the standard works on Caesar, and this confusion is repeated in our school editions.

If this last question, as to the territory of Ariovistus, were not complicated by later developments of the campaign, I am confident that all would agree in assigning Upper Alsace to the Germans. Yet, so far as I have been able to examine the literature of the subject, no one holds this view, at least consistently. As the whole of my future argument depends on the admission that the territory of Ariovistus was, at any rate approximately, Upper Alsace, the question must be discussed at some length.

In chap. 31 Diviciacus tells Caesar that Ariovistus has settled (*consedisset*) in the territory of the Sequani and has seized a third of their land; that he is now ordering the Sequani to vacate a second

Digitized by Google

third, in order to provide homes for the Harudes. In chap. 32 he repeats the statement that the Sequani have received Ariovistus into their territory. Diviciacus probably exaggerated the amount of land taken; but how can anyone doubt that the land from which Ariovistus had expelled the Sequani, and in which he had settled, was his territory? And when in chap. 38 Caesar tells of the report that Ariovistus had marched three days *a suis finibus*, is it not to be understood that he refers to this third of the Sequanian land? It would seem that we have one sure fact to serve as a corner-stone of any theory which expects our acceptance. And yet, neither Von Göler nor Napoleon nor Colonel Stoffel builds on this corner-stone.

We have next to decide what part of Sequania Ariovistus took. No one who locates the battlefield in Alsace denies that the part taken lies along the Rhine. It remains only to determine its boundaries as well as we may. As the plain of Upper Alsace contains no natural barriers to form frontiers, we may assume that Ariovistus took it all. Besides, his army was too large to be satisfied with less; and, as the whole plain is less than one-third of Sequania, we have allowed sufficiently for exaggeration on the part of Diviciacus. Probably Ariovistus did not care for the hilly and mountainous land along the borders of Alsace. Then the southwestern boundary of his territory lay a little inside the boundary of Upper Alsace, and a little southwest of Cernay. The northern frontier can not be determined with certainty. Colonel Stoffel argues (p. 89) that the boundary between Upper and Lower Alsace has all the features which would have made it the natural northern frontier of the Sequani. There seems to be no sound argument for extending their territory farther north than this. Mr. Holmes, who wishes to make Lower Alsace the territory of Ariovistus, represents them on his map as extending to Strassburg; but on p. 492 he himself refutes the one argument for doing so which he offers doubtfully on p. 484. It seems certain, then, that Ariovistus possessed Upper Alsace, with possibly a part of Lower Alsace.

But, however reasonable this view may appear, no one seems to have accepted it. Von Göler admits (p. 41) that Ariovistus had seized Upper Alsace, but thinks (p. 42) that when Caesar speaks of Ariovistus' territory he means Württemberg, across the Rhine. Napo-

Digitized by Google

leon, too, admits (p. 77, French; p. 91, English) that Ariovistus had seized Upper Alsace, but he seems to think (p. 78, French; p. 92, English) that the territory of Ariovistus was that of the Triboci, north of Strassburg. Colonel Stoffel makes no reference to the seizure of Sequanian territory, and assigns to Ariovistus the land of the Triboci (p. 90). Mr. Holmes (p. 629) recognizes the fact that the territory of Ariovistus lay in Sequania, but he puts Ariovistus' southern boundary two or three days' march north of Cernay, thus giving him only a part of Lower Alsace.

Evidently some serious difficulty has prevented these men from accepting the natural interpretation of Caesar's words. The same difficulty has induced Meusel to follow a few other editors in bracketing Caesar's statement that Ariovistus was reported to have marched three days out of his territory (i. 38. 1). This difficulty is simply that, if Ariovistus had marched three days out of the Alsatian plain, he was much nearer Vesontio than Caesar was when he turned and raced for that town. It seems to be universally assumed that Caesar would not have tried to outstrip Ariovistus unless he had had an even start. Napoleon and Colonel Stoffel are the most definite. They locate Caesar at Arc-en-Barrois, one hundred and thirty kilometers from Vesontio, and Ariovistus at Cernay, one hundred and twenty-five kilometers from the same point. They are willing to handicap Caesar by five kilometers. Apparently anything more than that would have discouraged Caesar's feeble spirit. But I should like to ask what they suppose Caesar would have done if he had believed, what his words plainly mean, that Ariovistus was three days' march beyond Cernay. He had started to find Ariovistus. If Ariovistus was to be found at Vesontio, Caesar had to go there. The only question for him was whether he should try to get there first. If he tried and succeeded, he would win a very great advantage. If he tried and failed, he would fatigue his army, it is true, but otherwise he would be no worse off than if he did not try. In such a case, so far as I know, Caesar never failed for lack of trying.

It must be admitted, however, that Caesar would not have wearied his army uselessly, if he had been sure that there was no chance of success. Had he a chance? I shall have something more to say

Digitized by Google

of the report later. For the present allow me to assume that the messenger reported to Caesar, not that at the time when he left Ariovistus the Germans had already marched three days, but that, judging from what he had seen, they must have advanced three days at the time of making his report. The border of the Alsatian plain is a little less than eighty miles from Vesontio by road. Part of the way was rough, as Diviciacus could have told him. Caesar must have known that Ariovistus would travel with his ox-carts and his women and children. Might he not hope that the Germans would require five or six days to complete the march? If so, he had two or three days left. Napoleon and Colonel Stoffel assume that Caesar was at Arc-en-Barrois, about eighty miles from Vesontio. He may have been nearer, and at any rate he could not know the exact distances. By marching day and night he may have hoped to cover the distance in the two or three days left him. I believe that on this showing alone there was enough to justify Caesar in making the effort. But if this seems extravagant, there is another consideration which seems to have escaped notice. Vesontio was an exceedingly strong town. Apparently it was in the hands of the Sequani. The Sequani knew that Caesar was marching against Ariovistus. Surely Caesar might hope that they would hold the town till he could arrive.

Accordingly, we need not admit the slightest necessity either for bracketing the statement that Ariovistus had marched for three days out of his territory, or for pushing the boundary of his territory three days' march or more back from the nearest boundary of the Alsatian plain. Nothing stands in the way of a belief that that plain was his territory.

And now we reach the important question which needs to be answered before we can accept Colonel Stoffel's location of the battle-field. Why was Ariovistus encamped so far to the north at the time of his interview with Caesar?

This question may well be asked, even if we cling to the older view that the battle was fought near Cernay. Since Upper Alsace was Ariovistus' territory, why was he not awaiting Caesar's approach near Cernay, so as to protect his southwestern frontier? Why was he in the northern half of his territory? Napoleon's answer to this question

Digitized by Google

is (pp. 78, 81, French; pp. 92, 95, English) that Ariovistus had been recruiting his army among the Triboci, and that he had marched toward Caesar very slowly because he did not wish to get farther away from the Suebi, who were trying to cross the Rhine at Mainz. The location and status of these Triboci make a puzzling question, into which the limits of this paper do not permit my entering. But the fact that they retained their Gallic possessions somewhere north of Strassburg after the battle seems to me sufficient evidence that they were not the Triboci who took part in the battle. Moreover, Ariovistus showed no wish to keep near the Suebi when he marched against Caesar after the interview; nor is this surprising, in view of the fact that he was already about one hundred and forty miles from them in a straight line. Von Göler of course finds no difficulty here, since he gives Ariovistus the impossible location across the Rhine. Consequently we are left with no satisfactory answer to the question, even on the assumption that the battle was fought at Cernay.

But on Colonel Stoffel's theory an answer to the question is absolutely necessary. He puts the battle in the extreme northern part of Upper Alsace. Ariovistus was therefore encamped, at the time of the interview, about twenty miles north of his probable northern frontier, more than sixty miles in a straight line from the southwestern frontier which he ought to have been defending. For what possible reason was he so far north? His immediate march against Caesar, after the interview, shows that he had not withdrawn in fear of the Romans. The same march shows that he was not strategically drawing Caesar away from his base of supplies; for, if that had been his purpose, he would have forced Caesar to come to him, and would thus have drawn him twenty-four miles farther.

Colonel Stoffel's answer to this question has already been intimated. It is that the territory of Ariovistus was that of the Triboci, north of Strassburg. He supposes that during the preliminary negotiations Ariovistus was about seventy miles north of Strassburg, and by somewhat arbitrary calculations (p. 91) he tries to show that the German king would have had just time to learn of Caesar's approach, to collect his army, and to march down to the neighborhood of Strassburg by the day on which Caesar reached his final camping-ground on the Fecht.

Digitized by Google

This theory has at least the one merit of making Ariovistus do what he ought to have done, namely, march to meet Caesar and protect his southern frontier. But, in the face of Caesar's positive statements, it is incredible that the territory of Ariovistus was among the Triboci or anywhere else outside of Sequania. Besides, why should he have settled among the Triboci? He was not a homeless refugee, glad to find shelter among his kinsmen, but a conqueror, able and willing to take his pick of the Gallic land; which is just what Caesar says he did do. That Colonel Stoffel should have brought himself to propound such a view is good evidence that he recognized the necessity of some explanation. It is most surprising that Mr. Holmes, who certainly does not agree with Colonel Stoffel on this point, should not have seen the plight in which Colonel Stoffel's whole theory of the campaign is left when this explanation is removed; but there is not a word to show that he did see it.

The explanation which I wish to offer rests upon an assumption which can never be proved; but, so far as I can see, it involves the contradiction of no known fact. It aims to account for both the position of Ariovistus and the origin of the report that he had marched toward Vesontio. In chap. 37 we are told that the Suebi were attempting to cross the Rhine into the territory of the Treveri, and that Caesar feared a junction of that force with Ariovistus. Although the Treveri were able to prevent the Suebi from crossing, and did prevent it by their unaided strength, yet they appealed to Caesar for assistance. Perhaps they feared that Ariovistus would march against them and thus assist the plans of the Suebi. Nothing is more likely than that, if Ariovistus had been let alone, he would have done just this. If he wanted the Suebi to cross at all, the only alternative was to force them to march up the right bank of the Rhine, through a most difficult country, and then let them cross into his own territory, where he would have been obliged to provision them for a time. My assumption is that Ariovistus did actually begin a march northward to assist the Suebi.

If one makes this assumption, everything becomes clear. The tone of Ariovistus' replies to Caesar's envoys shows that he had no fear of Caesar, and he probably had no idea that Caesar would march against him. He was in his own territory, Upper Alsace, probably

Digitized by Google

well to the south, where he could keep better control over the Sequani. His army was scattered, as appears from his own statement in chap. 34. He could not hope to deceive Caesar on such a point, because the envoy would have reported the truth. He decided to march against the Treveri, and collected his army for this purpcse. Caesar would naturally have detailed scouts or spies to watch his movements. One of them, seeing these preparations, jumped to the conclusion that he was going to secure Vesontio. In order to lose no time, he did not wait for Ariovistus to begin his march, but hurried to Caesar. His journey might take three or four days. When he got there, his report was that Ariovistus had been just about to march and must now be three days out of his territory. There was too much at stake to permit of delay, and Caesar started for Vesontio without waiting for later messengers. But in the meantime Ariovistus had leisurely marched north toward the point at which the Suebi were trying to cross the Rhine, at least one hundred and forty miles away in a straight line. After a few days he learned that Caesar was marching toward him. Though he did not dread either Caesar or the Treveri, he did not wish to be caught between them. The affair of the Treveri and the Suebi could wait, but Caesar must be kept away. Therefore he turned and marched back to the south. When he reached the neighborhood of Strassburg, he learned that Caesar was twenty-four miles from him, and he sent envoys with a proposal for a conference. Then the story goes on as Colonel Stoffel has told it.

Digitized by Google

A BROADER OUTLOOK FOR STUDENTS OF CICERO

All who have taught the classics are probably conscious that a portion, and no small portion, of the difficulty which the average student encounters in the early years of his pursuit of Latin and Greek, arises from the lack of familiarity with the thought of classical writers and with the civilization which gave color to their thought. The boy may painfully acquire the multitudinous forms, he may overcome by diligent effort the perplexity of new grammatical constructions, he may even familiarize himself with numerous strange words of the strange tongue—and still the difference between his own point of view and that of the writer may cause a mist hopelessly to obscure the thought. If we can in imagination put ourselves in the place of a young student who has never been far beyond the borders of the little town where he lives, whose knowledge of life is limited to what he sees and hears in that narrow environment, supplemented by the few books which he studies and the even fewer which he reads, then we can appreciate his need of help to understand the literature of the ancients.

In first-year Latin this difficulty is minimized by the character of the text put before the pupil. In the second year the Latin read is restricted in subject and somewhat picturesque, and considerable opportunity is offered, by the introductory matter in our Caesars, for becoming acquainted with the military dress and equipments of the common soldier, the construction of the camp, the siege works, the organization of the army.

By the time the third year is reached difficulties of the language have decreased and the student has acquired some facility in meeting them. But just here the thought becomes more abstruse, and the difficulty of comprehending the situation portrayed is increased many fold. Yet the need is imperative, for, as another has said, "It is impossible to read understandingly an ode of Horace or an oration of Cicero, if one is ignorant of the social life and the political institutions of Rome."

Without effort on the part of both pupil and teacher the boy will fail to comprehend the dread and apprehension of that famous eighth of November on which Cicero first turned the power of his oratory against Catiline. He will not see the dark and narrow streets of Rome, lighted at night only by a lantern here and there, which some enterprising Roman has hung above his door, or the occasional gleam of a torch which a servant bears in advance of a party of late revelers on their return homeward from some

Digitized by Google

antelucanae cenae. The boy will not feel that dread of fire at night which made the care to prevent conflagrations so important a part of the duties of *vigiliae* at all times, nor will he comprehend the special *timor populi* of those nights when rumors of the plans of the conspirators to burn the city were whispered about. Unaided he will not see the Palatine, just enough elevated to be a natural stronghold, a strategic situation, but under military guard only in time of danger. Nor will he see distinctly the senate, no longer "an assembly of kings" as in the days of old, but still made up of the wealth and social position and political success of the greatest nation then on the face of the earth. He will not be sure to notice that the senators are not in their usual place of meeting in the *curia*, but that Cicero, influenced partly by the nearness to his own house, has called them together in *hic munitissimus habendi senatus locus*, the temple of Jupiter Stator, the protector of the city.

If all these things are fully present to the boy's imagination, how much readier he is to enter upon the task of translation!

How best can we give our pupil the knowledge of these things, and how stimulate his imagination to grasp them? These two objects should be before us in dealing with the situation in this elementary stage, rather than any effort at formal discipline.

With some classes a good deal can be accomplished by calling attention to topics and suggesting that they be looked up. Usually I have found it best to cast to the winds all idea of task in connection with this study, to stimulate interest by saying something about topics in advance, to minimize the labor of the pupil by giving abundant specific references, and to have the recitations entirely voluntary—"little of the quiz, but interested conversation."

Occasionally topics may be assigned to the pupils severally as definite work, and a comprehensive effort within the range of their possibilities may be required. The young people may present to the class the results of their investigations in the form of oral reports from notes or of written papers, as they themselves choose. Dr. Prescott, of the University of California, says that there are many students in our classes to whom language work as such does not appeal, who yet can be interested on the literary side. He believes that Latin teachers' methods are adapted too exclusively to minds of the linguistic type, and that we should do more to interest and develop the others. To those pupils who shrink from work that is purely linguistic as drudgery, this study of antiquities will often prove a delight; and while all students enjoy making a supreme effort and doing the best of which they are capable. not infrequently the one whose daily work is poor will

Digitized by Google

develop a surprising power in this new direction, be able to contribute largely to the success of the hour, and receive the stimulus which the sense of excellence gives.

Care should be exercised lest the practical needs of the pupil be sacrificed to the scholarly standards of the teacher. The aim should be undeviatingly to get before the pupil the most accurate and vivid picture of the situation as it appeared to a dweller at Rome in the autumn of the year 63 B. C. Accordingly, only the more picturesque of the concepts should be dwelt upon—those which illumine the text.

With this notion in mind, I recently read the first two Catilinarian orations and noted a number of such topics. Military subjects were omitted, with the thought that Caesar had afforded large opportunity for their study. Some of those selected would be ranked as private antiquities, some as public; part are institutional in character, part monumental; but all, if developed, would throw light upon Cicero's text:

Cat. I

Palati, 1.1
vigiliae, 1.1
tabulis, 2.4
coloniam, 3.8
falcarios, 4.8
domum, 4.8
lectulo, 4.9
comitiis, 5.11
campo, 5.11
templa, 5.12
nuptiis, 6.14
servi, 7.17
custodiam, 8.19
carcere, 8.19
emori (suicide), 8.20
abire (voluntary exile), 8.20
sacrarium, 9.24
gladiatori, 12.29
tribunal, 13.32
curiam, 13.32

Cat. II

foro, 1.1
praetexta, 2.4
popina, 2.4
vadimonia, 3.5
unguentis, 3.5
purpura, 3.5
Aurelia via, 4.6
veneficus, 4.7
sicarius, 4.7
testamentorum, 4.7
ganeo, 4.7
ludo gladiatorio, 5.9
scena, 5.9
vino, 5.10
alea, 5.10
conviviis, 5.10
conferti cibo, 5.10
sertis, 5.10
luxuria, 5.11
exsilium, 6.12
aedem Iovis, 6.12
subselliorum, 6.12
familia, 8.18
tabulas novas, 8.18
sumptibus, 10.21
iudiciis, 11.21
proscriptione bonorum, 10.21
togis, 10.22
cenis, 10.22
sicas et venena, 10.23
aerario, 11.25

EMMA YOUNGLOVE

VENTURA, CAL.

Digitized by Google

Notes and Discussions

Contributions in the form of notes or discussions should be sent to Henry A. Sanders, 1227 Washtenaw Ave., Ann Arbor, Mich.

XENOPHON *ANAB.* i. 7. 5

καὶ μήν, ὦ Κῦρε, λέγουσί τινες ὅτι πολλὰ ὑπισχνεῖ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος.

In a note on this passage, in the April number of the *Journal*, Professor Shorey refers *ἐν τοιούτῳ* to *ὑπισχνεῖ*, with the meaning "in such a plight" (where promises are necessary). The suggestion is interesting and may be correct, but his conclusion that *τοῦ κινδύνου προσιόντος* is a genitive absolute does not follow from his premise. In other points also his reasoning seems to me to be defective. In the first place, he is inclined to doubt that *τοῦ κινδύνου* can depend upon *ἐν τοιούτῳ*, because he has not observed a case of *ἐν τοιούτῳ* with a partitive genitive; but an example occurs in Thuc. vii. 69. 2: *ἄλλα τε λέγων ὅσα ἐν τῷ τοιούτῳ ἤδη τοῦ καιροῦ ὄντες ἄνθρωποι . . . . εἴποιεν ἄν.* Secondly, he says that "*ἐν τοιούτῳ* occurs . . . . always, I think, with reference to something already described or implied." But *τοιοῦτος* is frequently explained by a following clause introduced by *οἷος*, *ὅς*, or *ὥστε* (for examples, see G. *M. T.* 576, 587), and surely Mr. Shorey would not claim that *ἐν τοιούτῳ* could not be used in such a sentence. Of course, this use of *τοιοῦτος* in no way implies that a genitive dependent upon *ἐν τοιούτῳ* can be explanatory of *τοιούτῳ*. And this leads me to another point in Mr. Shorey's argument, which is not directly stated, but may be fairly inferred. If I rightly understand his calling the partitive genitive in this passage "a difficult, and, if the article is retained, perhaps impossible, construction," he has in mind as a possible translation, if the article is omitted, "in such a position of approaching danger." In this phrase "such" looks backward and "of approaching danger" is a *descriptive* genitive dependent upon the noun "position" and explanatory of "such." Of course, Mr. Shorey may not have had this translation in mind, but what else does his difficulty with the article mean? For if the genitive is truly partitive—and, to my mind, if dependent upon *ἐν τοιούτῳ* it is partitive and not descriptive—the phrase is as easily translated with the article as without it. Without the article it is "at such a point in the approach of danger;" with

Digitized by Google

the article it is "at such a point in the approach of the danger," i. e., *the* well-known danger of the approaching battle. If the "partition" of the idea "the approach of danger" seems difficult and unnatural, it is only necessary to recall Thucydides' ἐν τῷ τοιούτῳ τοῦ καιροῦ; it is the Greek, and not the English, way of putting it. Finally, to return to Mr. Shorey's claim that the genitive is absolute because ἐν τοιούτῳ refers to ὑπισχνεῖ, it is evident that if the words mean "at such a point in the approach of the danger," the "such" can either refer back to ὑπισχνεῖ or—and this is more natural—to the present, well-recognized situation. In either case τοιούτῳ refers backward, as Mr. Shorey claims it should, and the genitive is still left partitive. Vollbrecht, by the way, calls the genitive absolute; Goodwin is doubtful. I incline to the partitive view myself. It is probable enough that ἐν τοιούτῳ with a partitive genitive existed in Greek before the development of the absolute construction, and it seems to me likely that a genitive following closely upon ἐν τοιούτῳ would always have suggested the partitive meaning. But I see no reason why the Greek could not have said "because you are in such a position—the danger being close at hand." The absolute construction would be an explanatory afterthought; it would be more natural in speaking than in writing.

It is perhaps worth mentioning that most of the manuscripts have τοῦ κινδύνου τοῦ προσιόντος. The editors generally omit the second τοῦ on the authority of the Paris C.

A. G. Laird

XENOPHON *ANAB.* i. 7. 5 AGAIN

I doubt whether there is any cogent reason for finding in the passage *Anab.* i. 7. 5 a different construction from those cited by Goodwin 1088. The article here has evidently a slightly demonstrative force and refers to the particular peril now impending. The participle has the position at the end of the sentence for rhetorical emphasis: the danger is the one now approaching. The speaker expected the king to attack at once. Kendrick translates the passage, "in such a crisis of danger," and more fully at another place, "because you are in such a crisis of coming danger." He explains that "κινδύνου depends on neut. τοιούτῳ; προσιόντος (omit τοῦ with the best MSS) attached predicately to κινδύνου." However, the multiplication of modern authorities in such cases profiteth little. Thucydides vii. 69 has ἐν τῷ τοιούτῳ ἤδη τοῦ καιροῦ ὄντες ἄνθρωποι, which Jowett translates "at such times," and Bloomfield "in such a conjuncture." Here the demonstrative force of τοῦ is evidently emphasized

Digitized by Google

by ἤδη. In Thucyd. iii. 49 we have παρὰ τοσοῦτον . . . . κινδύνου, which is virtually the same construction without the article. The particular construction here employed seems to be unique—at least I find no similar one by a tolerably careful examination of the *Anabasis*. If the passage is really Xenophon's own, I believe the above explanation will suffice. On the other hand, as the speech is a short one and was made on a specially important occasion, the historian may have remembered it literally, in which case it is not wise to apply the rules of rhetoric too rigidly. If the second person were not implied in the verb, we should probably have it expressed with the infinitive. As the sentence stands, it is not ambiguous. To explain the three genitives as a case of the absolute construction seems to detract from the compactness of the sentence.

CHARLES W. SUPER

ATHENS, OHIO

THE MEANING OF δέξεται, AESCHYLUS *PROMETHEUS* 860

In only one of my new interpretations of the *Prometheus* does Mr. Bonner decide in favor of Wecklein.[1] The purpose of this paper is to show that the position of the German scholar here too (v. 860) can not be successfully defended. Mr. Bonner speaks of my "curt dismissal" of Wecklein's note as "not convincing." In the narrow compass of a note, in an edition in which the plan of annotation demanded that brevity be constantly studied, it was impossible to publish the reasons in full for my interpretation.

Mr. Bonner admits that the passages cited by Wecklein are "not exactly analogous." The only defense of the traditional interpretation offered is: "in view of vss. 856–59 it seems much more natural to supply αὐτούς with Wecklein, whose defense of the peculiar construction seems sufficient." But the difficulty does not lie in the construction—δαμέντων for δαμέντας is easy—an example of a common phenomenon in Aeschylus to which I had already called attention.

In the first place, the very fact that Wecklein proposes δ'αἱμάξεται shows (1) that he is not satisfied himself with δέξεται (which is found in all the manuscripts), and (2) that he can not get away from the idea that the verb has to do with the pursuers rather than the pursued. The same may be said of Pauw, who changes δέξεται to δέρξεται and δαμέντων to δαμέντας. Hartung does even greater violence to the text and changes δέξεται to κλάγξεται.

[1] In his review of my edition in the March number of this *Journal*.

Digitized by Google

In the second place, the very verses cited by Mr. Bonner to support his contention force me to the conclusion that αὐτάς is the object the poet had in mind. It is the sluggish northern mind that feels an unnaturalness in the sudden shift. The mobile Greek experienced no difficulty. The change to him was as easy as his wonted rapid change of tense. We must go even farther back than 856 to get the whole truth: πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ' ἐλεύσεται . . . . φεύγουσα . . . . θηρεύοντες—and then suddenly Πελασγία δὲ δέξεται. Whom? Certainly not the cousins, the κίρκοι swooping fleetly after the trembling doves. *They* need no refuge. Furthermore, we know nothing of their condition as yet that would justify our inferring that δέξεται is not used in the ordinary sense of affording shelter, even if we grant that Πελασγία here signifies γῇ ("earth," "sod"), instead of "country." And it is the γένα πεντηκοντάπαις we are interested in, not the ἀνεψιοί. In the whole story it is the fortunes of the descendants of Io that are uppermost in the narrator's mind, and we interrupt the course of that story by injecting such a notion as δέξεται αὐτούς. Whether Pelasgic earth will cover them or not does not concern us. We want to know the fate of those hunted maidens that have come back to their ancestral home—τίνα χῶρον ἐλεύσομαι; τίς δόμος δέξεται; (Nonnus xxxi. 231).

When Dionysus and his train come to this same Argos, one of the god's retainers is told by a Πελασγίδος ἀστός to go back to Thebes (= Πελασγία σε οὐ δέξεται): Ἴναχον . . . . ἀναίνεο· καί σε δεχέσθω | Θήβης . . . . ποταμός (Nonnus xlvii. 496 f.). The Danaids were trying to escape from the violent and licentious Egyptians; Pelasgia saved them; but this could only be after they had rid themselves of their lords (tersely expressed by the aorist passive participle); hence the poet explains immediately (the narrative demanded conciseness): θηλυκτόνῳ Ἄρει δαμέντων. A just proportion precluded the expansion of this story. Otherwise Aeschylus would not have left us in doubt as to what he had in mind. But he was forced to severe compression, and with a stroke of the pen he gives us the incidental circumstance of the fate of the pursuers from whose clutches the maidens were trying to escape—these descendants of swarthy Touchborn, to whom we are assured Pelasgia will give a hearty welcome. Compare the experience of another fugitive, and note the verbs: ὅς σε δίωκε . . . . ἡμετέρῃ δεχέσθω . . . . οὐ Θέτις Ἰνδῴη σε δεδέξεται, οὐδέ σε κόλπῳ | ξεινοδόκον μετὰ κῦμα πάλιν φεύγοντα σαώσει (Nonnus xxvii. 41 ff.). Cf. also x. 90 ff. (εἰς τίνα φεύγεις; ποῖον ὄρος δέχεταί σε πεφυγμένον), and xiii. 23. The Danaids came back to Argos (854), and Pelasgia received them hospitably; they dwelt in Argos in peace: εἷς δόμος ἔστω . . . . ἵξομαι εἰς ἐμὸν Ἄργος . . . . ναιετάουσα . . . . δεχέσθω (xxxi. 255), Μαιονίη πολύολβος ἐὸν ναέτην με,

Digitized by Google

δεχέσθω (xxxiii. 254), Βριτόμαρτις . . . . ἣν ἐδίωκε . . . . δέξο, δέξο, θάλασσα, φιλοξείνῳ σέο κόλπῳ . . . . δέξο Βριτόμαρτιν ἀναινομένην ὑμεναίους | ὄφρα φύγω . . . . Μορρῆα καὶ ὑμετέρην Ἀφροδίτην (xxxiii. 333 f.)—precisely the plight of the Danaids. Cypris passed Paphos and Byblos, and was first received in the οἶκος Ἐρώτων by Beroe: πρώτη Κύπριν ἔδεκτο φιλοξείνῳ πολεῶνι (xli. 97). The Egyptian maidens left the banks of the Nile and came to the hospitable shores of Greece to dwell in μεγάλᾳ Πελασγίᾳ καὶ κατ' Ἄργος (Eur. *Suppl.* 367 f.)—λιπὼν Λιβάνοιο λόφον . . . . ἵξεαι εἰς Φρυγίην εὐπάρθενον . . . . Θρῄκη νυμφοκόμος σε δεδέξεται (xliii. 429 ff.). The lascivious lords were in hot pursuit ἐπτοημένοι φρένας, and each maiden chased (or chaste) in wild despair exclaimed: εἰς τίνα φεύγω . . . . τίς πόλις ὀθνείη με δεδέξεται (xlvi. 260 ff.). When Oedipus says ὦ Κιθαιρών, τί μ' ἐδέχου; (*O. T.* 1390), he is not thinking of οὑμὸς Κιθαιρὼν οὗτος, ὃν . . . . ἐθέσθην ζῶντι κύριον τάφον (1452 f.). The idea of receiving into one's home is inseparably connected with δέχεσθαι in all periods of the literature. Cf. Nonnus iv. 143 δέχνυσο δειλαίην με συνέστιον, iii. 115; Philostratus *Vita Apollon.* 49; *Vita Sophist.* 212, εἴ τις τὸν Ἀθηναῖον φεύγοντα δέξοιτο; 227, ὡς ἀνοῖξαι πεῖσαι τὰς οἰκίας καὶ δέξασθαι τοὺς Ἀθηναίους; *Epist.* 346, τοὺς ὄρνις αἱ καλιαὶ δέχονται . . . . πλαναῖται μεθιστάμενα καὶ μετοικοῦντα . . . . οὕτω κἀγώ σε ὑπεδεξάμην; 357, ἐδέξαντο καὶ Ἀθηναῖοι Δήμητραν φεύγουσαν. In the description of a picture in Philostratus (*Imag.* 389) the fugitives are sailing to Asia: ἀπὸ τῆς Εὐρώπης ἐς τὴν Ἀσίαν . . . . δέχεται δὲ αὐτοὺς οἰκία μάλα ἡδεῖα. Cf. Hesych. Miles. 29, Εὐκλείδης . . . . Πλάτωνα καὶ τοὺς λοιποὺς φιλοσόφους ἐδέξαντο, δείσαντας τὴν ὠμότητα τῶν τυράννων; Dion. Hal. *Antiq. Rom.* i. 12, Λιγυστική τε γῆ σε δέξεται (from Sophocles); Moschus i. 158, Κρήτη δέ σε δέξεται; Lycophron 1021, Κρᾶθις . . . . συνοίκους δέξεται.

I have confined myself to citations from later Greek writers because a reference to some index will furnish examples from the early literature. Cf., however, Soph. *El.* 160 ff., ὃν ἁ κλεινὰ | γᾶ ποτε Μυκηναίων | δέξεται (Orestes); Aesch. *Suppl.* 219; Ar. *Av.* 1708; Eur. *Alc.* 855.

That δέχεσθαι is often used in the sense scholars would assign the word here is well known, but mostly in conjunction with τάφος (or γῆ, νῆσος, ὄρος), and almost always with θανόντα or an equivalent. Cf. Eur. *I. T.* 625. Diodorus Siculus quotes the verse (xx. 14. 6) and supplies the information: ἣν δὲ παρ' αὐτοῖς ἀνδριὰς Κρόνου χαλκοῦς, ἐκτετακὼς τὰς χεῖρας ὑπτίας ἐγκεκλιμένας ἐπὶ τὴν γῆν, ὥστε τὸν ἐπιτεθέντα τῶν παίδων ἀποκυλίεσθαι καὶ πίπτειν εἴς τι χάσμα πλῆρες πυρός (hence the appropriateness of δέχεσθαι). Cf. Lycophron 805 f., Πέργη δέ μιν θανόντα Τυρσηνῶν ὄρος | ἐν Γορτυναίᾳ δέξεται πεφλεγμένον. But the important fact for us to observe is that in the vast

Digitized by Google

majority of cases an entirely different verb is used; e. g., Aristotle, *Frag. Hist.* 640, 8. Τεῦκρον ἀποφθίμενον γῆ Σαλαμὶς κατέχει; 9. 10, Νέσωρα . . . . ἥδε θανόντα | γῆ κατέχει; 17, ἔχε γαῖα; 22, κρύπτει; 45, κεύθει.

J. E. HARRY

CINCINNATI, April 4, 1906

REJOINDER

My judgment upon Mr. Harry's interpretation of *Prom.* 860 was little more than "not proved;" and I am the less disposed to defend Wecklein's view at length because the ground now taken by Mr. Harry is not the same as that taken in his edition. His express rejection of Wecklein's examples (Soph. *Tr.* 803, Eur. *Hel.* 58) certainly led me to think that he found a difficulty in the construction of δαμέντων, especially since he did not then raise the question of the usage of δέξεται; now he bases his interpretation largely on that word. Some readers will doubtless be convinced by his argument. Others may be obstinate enough to think, with me, that Wecklein's position is not yet proved untenable. I can not accept the assertion that "the idea of receiving into one's home is inseparably connected with δέχεσθαι in all periods of the literature," in view of the well-known use in the sense of "meet the attack" of an enemy, which is as old as Homer and is frequent in Xenophon. But, granting due weight to Mr. Harry's examples, the familiar conception of the last resting-place as "the long home," the house of Hades πολυδέκτης (cf. *Prom.* 153 and Mr. Harry's note), would make Wecklein's interpretation of the verb at least defensible.

To touch upon another objection, is not "θανόντα or an equivalent" at least indicated in δαμέντων? If so, by Mr. Harry's own showing, the "traditional" interpretation of δέξεται is possible here. The only other important question, I believe, is: Who are more naturally understood as the object of δέξεται? Upon this point I have no wish to dogmatize, and, as there is no space for a full discussion, I merely submit that Wecklein's view is not finally disposed of by Mr. Harry's arguments.

CAMPBELL BONNER

NASHVILLE, TENN.

[This emphasis on the idea of shelter in δέξεται lends a fine meaning to δέξεται [αὐτούς]: "Pelasgia shall receive them (the pursuers) into its shelter with woman-deed of murder, in that they are laid low in death by night-waking boldness."—A. F.]

Digitized by Google

Reports from the Classical Field

It is the purpose of this department to keep the readers of the *Journal* informed of events and undertakings in the classical field, and to make them familiar with the varying conditions under which classical work is being done, and with the aims and experiences of those who are in one way or another endeavoring to increase its effectiveness. The success of the department will naturally depend to a great extent on the co-operation of the individual readers themselves. Every one interested in the *Journal* and in what it is trying to do is therefore cordially invited to report anything of interest that may come to his notice. Inquiries and suggestions will also be useful in directing the attention of the editor to things which may otherwise escape their notice. Communications should be addressed to J. J. Schlicher, 1811 N. Eighth Street, Terre Haute, Ind.

The New England Classical Association.—A meeting of something over a hundred classical teachers was held at Springfield, Mass., April 6 and 7, which resulted in the formation of a classical association for the New England states. A bulletin containing an account of the organization and an abstract of the papers read was sent to those in attendance and to others who have signified their intention of becoming members. Professor C. D. Adams, of Dartmouth College, was elected president, Professor G. E. Howes, of Williams College, secretary.

The first meeting, on Friday evening, was given to a discussion of the situation, and the desirability of forming an association, and to an account by Professor Heidel, formerly of Iowa College, of the first meeting of the Association of the Middle West and South at Chicago a year ago.

On Saturday the following papers were read: "Some Impressions of Knossos and King Minos' Time" (Professor Manatt, Brown University), "The Change of Emphasis in Classical Teaching" (Mr. Reed, Cambridge); "The Classical Teacher's Working Library" (Professor Forbes, Andover); "The Efficient Teaching of Latin Prose" (Principal Whiting, Greenfield); "Recent Excavations in the Roman Forum" (Professor Burton, Dartmouth College), "The Classics as a Means of Training in English" (Professor Walton, Wellesley College); "The Place of Geography and Biography in Elementary History" (Professor Higley, Groton School).

The American School of Classical Studies in Rome.—The current year at the American School in Rome has been a prosperous one. At the opening in October eighteen students enrolled, but later arrivals soon swelled the number to twenty-five, who represent no less than seventeen American colleges and universities: Bryn Mawr, Chicago, Grinnell, Harvard, Michigan, Minnesota, Nebraska, Pennsylvania, Pomona, Radcliffe, Smith, Swarthmore, Union (Kentucky), Vassar, Wellesley, Williams, and Yale. Especially encouraging is the

Digitized by Google

fact that the number of those who return for a second year or more is steadily increasing, eight students being in attendance this year who have been members of the school in at least one previous year. Such continuous or repeated residence is greatly to be desired, as one must spend the greater part of his first year in Rome in getting a general acquaintance with the topography of the city, contents of museums, important sites in Latium, etc. Mr. A. M. Harmon (Williams College, 1902) holds the school fellowship for the second time; the Carnegie fellowships are held by Miss S. H. Ballou (University of Chicago, 1897), now resident in her third year, and by Mr. A. W. Van Buren (Yale University, 1900), resident in his fourth year.

Since Professor Carter has remained for a second year, the school has been able to offer a larger variety of instruction than usual. The director lectured on the topography of Rome during the autumn; since Christmas he has been giving a course on the sculpture in the museums. Professor Moore conducted a course in palaeography for ten weeks, and then began a course on the "Interpretation of Inscriptions;" in December and January he also lectured once a week on "Roman Private Life" as illustrated by the monuments. Professor Carter has continued his work of last year in a course on "Roman Religion under the Empire," and during the latter part of the year has lectured on the "Renaissance of Classical Studies;" while Mr. DeCou has lectured on archaeology throughout the year. During the autumn Mr. Van Buren conducted a number of Saturday excursions to important sites in Latium, which were of great value to all who took part in them. Beginning on February 15, Professor Venturi, of the University of Rome, gave a course of ten lectures on the "Painting of the Trecento." In March the school broke up as usual to allow excursions to Greece and elsewhere by those who wished to travel; early in May the members reassembled for Dr. Mau's lectures at Pompeii.

The Classical Seminars, 1906–7.—For the convenience of students intending to do graduate work next year, the following list of seminars is printed:

Bryn Mawr College: Greek Orators (Sanders); Homeric Question (France); Roman Elegy (Wheeler); Roman History from the Sources (Frank); Archaeology (Ransom).

Columbia: Demosthenes, Private Orations (Perry); Plautus (Knapp).

De Pauw University: Latin Satire (Post).

George Washington University: Attic Orators, Cicero (Carroll and Smith).

Harvard University: Aeschylus (Smyth), Suetonius (Howard).

Johns Hopkins University: Aristophanes (Gildersleeve); Roman Drama, especially Plautus and Terence (Smith); Pausanias (Robinson).

Leland Stanford Jr. University: Attic Tragedy (Murray); Vergil *Aeneid* (Fairclough).

Northwestern University: Greek Dramatic Poetry (Scott); Tacitus (Bonbright); Cicero's Orations (Long).

Tulane University: Critical Study of the Olympian and Pythian Odes (Miller); Roman Comedy (Dillard).

Digitized by Google

University of California: Critical Studies in Homer (Clapp); Ovid (Richardson); Archaeology (O'Connor).

University of Chicago: Stoicism and Epicureanism in Ancient Literature and Life (Shorey); Colloquial Latin (Abbott).

University of Michigan: Sophocles (D'Ooge); Juvenal and Persius (Kelsey).

University of Pennsylvania: Martial, proseminar (McDaniel); Corpus Caesarianum (Rolfe).

University of Texas: Critical Study of Ennius and Vergil (Fay).

University of Wisconsin: Sophocles (Smith); Plautus (Slaughter).

Yale University: Greek History (Perrin); Horace *Epistles* (Peck).

Students and Instructors Abroad Next Year.—*Athens:* Sarah A. Babbitt, fellow; K. K. Smith, fellow; Professor J. H. Wright (Harvard), professor in the school. *Rome:* Professor J. L. Moore (Vassar); Professor H. L. Wilson (Johns Hopkins), professor in the school. *Italy:* Professor M. H. Morgan (Harvard). *Berlin:* Robert H. Webb (University of Virginia); Mary L. Cady (Bryn Mawr, European fellow); W. E. Clark (Harvard). *Leipzig:* Professor R. W. Husband (Dartmouth). *Germany:* Emily L. Shields (Bryn Mawr, senior fellow). *Oxford:* Roy K. Hock (Williams); Ralph C. Many (Queens College). Professor W. S. Ferguson (University of California) will go abroad to study inscriptions.

The New Director of the School at Athens.—Mr. Bert Hodge Hill, who enters upon the duties of this office in the fall, was born at Bristol, Vt., in 1874, graduated from the University of Vermont in 1895, was principal of a high school, 1895–98, studied at Columbia, 1898–1900, and obtained the degree A.M. there in the latter year. That same year he went to Athens as Drisler fellow, and during the two following years held a fellowship of the school. Since 1903 he has been assistant curator of classical antiquities in the Boston Museum of Fine Arts.

Fellows in the School at Rome, 1906–7.— Carnegie research fellowships: Austin M. Harmon, Esther B. Van Deman; fellowship in classical archaeology: Ralph V. Magoffin; fellowship in Christian archaeology: Clark D. Lamberton; fellowship in mediaeval and Renaissance studies: Philip J. Gentner.

Leland Stanford Jr. University.—Work has not been hampered in the least by the earthquake. The working part of the institution is injured very slightly, and will be repaired in time for the opening of the fall semester. The buildings ruined were mainly buildings in course of construction that would not have been needed for some time to come.

Recent Changes.—*Johns Hopkins University:* The three-year undergraduate course is to be extended to four years, and four years each are to be given to Latin and Greek. Especial attention will be devoted to prose composition, and Latin essays will be required. Another feature will be the private reading of certain works in addition to those read in the class. *University of Virginia:* A system of preceptorial instruction has been adopted. For each

Digitized by Google

class there is one instructor, who meets the class one hour corresponding to each hour of regular lecture work. *Tulane University:* A teaching fellow has been appointed in Latin, and one in Greek. *University of Kentucky:* Virgil will hereafter be considered preparatory instead of college work. *Bryn Mawr:* A new scholarship in the department of archaeology. *Woman's College (Baltimore):* Latin has been made a free elective. *California:* A state law requires that candidates for high-school teacher's certificates shall have spent a full year in graduate work. *Equipment:* Many institutions, among them a number of the smaller colleges, report substantial additions to their stock of illustrative material, photographs, maps, casts, slides, etc.

University of Michigan.—Arthur Fairbanks, professor of Greek literature and archaeology in the State University of Iowa, has accepted an appointment as professor of the Greek language and Greek archaeology in this institution. Professor Fairbanks was graduated at Dartmouth College (A.B. 1886) and received the doctor's degree at Freiburg i. B. (1890). His work at Michigan next year will include courses in Greek art, mythology and religion, and political antiquities.

Doctor's Dissertations in the Classics, 1900–1905.—The lists given below include all persons who received the degree Ph.D. from American universities in Greek, Latin, and closely allied subjects, together with the titles of their dissertations, so far as it was possible to obtain this information by correspondence. The school-year 1900–1901, as the first in the century, was chosen as a convenient starting-point, and it is the intention of the *Journal* to publish similar lists from year to year hereafter, so that its files may finally contain a complete list of the classical dissertations written in this country.

Boston University—

1. Kimball, E. A., "The Nine Muses of Greek Lyric Poetry" ('05).
2. Harrop, A. H., "De Vergilii Theocritum imitandi modo" ('05).
3. Rice, A. H., "The Roman Senate" ('05).

Brown University—

4. Keyes, A. H., "Andokides and the Mutilation of the Hermae at Athens in 415 B. C." ('01).

Catholic University of America—

5. Oswald, M. M. F., "The Use of the Prepositions in Apollonius Rhodius, Compared with Their Use in Homer" (publ. Notre Dame Univ. Press, '04).
6. Trahey, J. J., "De sermone Ennodiano, Hieronymi sermone in comparationem adhibito" (publ. Notre Dame Univ. Press, '05).

Columbia University—

7. Hirst, Gertrude Mary, "The Cults of Olbia" ('01, publ. *J. H. S.* XXII. 245–67, and XXIII. 24–53).
8. Ball, Allan Perley, "The Satire of Seneca on the Apotheosis of Seneca" ('02, publ., Col. Univ. Press).

Digitized by Google

9. Macurdy, Grace Harriet, "The Chronology of the Extant Plays of Euripides" ('03, publ., New Era Press, Lancaster, Pa.).
10. Pickhardt, Ernest W. S., "De Aeschyli Imaginibus" ('04, to be publ.).
11. Thallon, Ida Carleton, "Lycosura and Damophon" ('05, to be publ. in *Am. Jour. Arch.*, '06).

Cornell University—

12. Neville, K. P. R., "The Case-Construction after the Comparative in Latin" (publ. in *Corn. Stud. in Class. Phil.* XV).
13. Babcock, C. L., "An Investigation regarding the Use of the Genitive and Accusative with Verbs of Remembering and Forgetting" (publ. *ibid.* XIV).
14. Newton, H. C., "The Epigraphical Evidence for the Reigns of Vespasian and Titus" (publ. *ibid.* XVI).
15. Jeffords, C. R., "The Origin and Development of the Subordinating Functions of the Particle *dum*" ('04).
16. MacRae, D. A., "The Life of Sophocles, from the Sources" ('05).
17. Powell, B., "Erichthonius and the Three Daughters of Cecrops: A Study in Mythology" ('05, publ. *ibid.* XVII).
18. Smith, Lilian S., "On the Adnominal Genitive in Tacitus" ('05).
19. Throop, G. R., "A New Manuscript of Cicero's *De senectute*" ('05).

Harvard University—

20. Baker, W. W., "De comicis Graecis litterarum iudicibus" ('01, publ. *H. S.* XV. 121–240).
21. Cole, C. N., "De Vergilio Catulli imitatore" ('01).
22. Edmiston, H., "Aristotelis Poeticam quibus modis scriptores aetate inferiores prave interpretati sint quaeritur" ('01).
23. Jackson, C. N., "Quas partes equi habebant in religionibus Graecorum" ('01).
24. Prescott, H. W., "De Daphnide commentatio" ('01, publ. *H. S.* X. 121–40).
25. Cameron, D., "Quae in Festi sententiis et oratione a Paulo mutata sint quaeritur" ('02).
26. Clark, F. L., "Qua ratione Platonis laudandi usus sit Clemens Alexandrinus quaeritur" ('02).
27. Hewitt, J. W., "De rationibus Iovem Graecum placandi capitula" ('02).
28. Reichle, L., "De *ab de ex* praepositionum in inscriptionibus usu" ('02).
29. Watson, J. C., "De scaenarum titulis imaginibusque personarum Terentianis in codicibus pictis" ('02, publ. *H. S.* XIV. 55–172).
30. Woodman, W. P., "De arte piscandi apud antiquos Graecos" ('02).
31. Anderson, A. R., "De Plauti diphthongi *ei* usu quaestiones" ('03).
32. Ballentine, F. G., "De nympharum cultu quaestiones selectae" ('03, publ. *H. S.* XV. 77–119).
33. Cary, E., "De Aristophanis *Avium* apud Suidam reliquiis" ('03).

Digitized by Google

34. Rankin, E. M., "Quas partes ei qui Μάγειροι vocantur in vita cotidiana Graecorum egerint quaeritur" ('03).
35. Tonks, O. S., "Brygos" ('03, publ. *Mem. Amer. Acad.*, 1904).
36. Brackett, H. D., "De enuntiationum temporalium apud Herodotum usu atque ratione commentatio" ('04, publ. *Mem. Amer. Acad.*, 1905).
37. Cleasby, H. L., "De Seneca Tragico Ovidi imitatore" ('04).
38. Hatch, W. H. P., "De verborum ἀλετήριος, ἀλετρίς, ἀραῖος, ἐναργής, ἐνθύμιος, παλαμναῖος, προστρόπαιος usu apud scriptores Graecos usque ad annum CCC ante Christum natum" ('04).
39. Crosby, H. L., "De comicorum Graecorum temporibus quaeritur" ('05).
40. Pease, A. S., "De Sancti Hieronymi commentariolis tractatibusque in Psalmos quaestiones variae" ('05).
41. Petersson, T., "De epigrammatis Iuliani Aegyptii" ('05).
42. Randolph, C. B., "De mandragora" ('05, publ. *Mem. Amer. Acad.*, *1905*).

Johns Hopkins University—

43. Archibald, H. T., "The Literary Use of the Fable by the Greeks and Romans" ('01, to be publ.).
44. Daniel, W. B., "A Comparative Study of *quin* and *quominus* in the Latin Language" ('01, to be publ.).
45. Guernsey, R., "The Greek Views of the Influence of Environment upon Men and Animals" ('01, to be publ.).
46. Berg, G. O., "Metaphor and Comparison in the Dialogues of Plato" (publ. Berlin, Mayer and Müller, '04).
47. Edwards, P. H., "The Poetic Element in the *Satires* and *Epistles* of Horace" (Part I publ., Baltimore, J. H. Furst Co., '05).
48. Jones, T. M., "Case Construction of *similis* and its Compounds" (publ. Baltimore, Friedenwald Co., '03).
49. Savage, C. A., "The Athenian Family: A Legal and Sociological Study Based Chiefly on the Orators" ('03, to be publ.).
50. Sanders, H. N., "The Cynegeticus of Xenophon" ('03, publ. Baltimore).
51. Canter, H. V., "The Infinitive Construction in Livy" ('04, to be publ.).
52. Crumley, J. J., "On the Social Standing of Freedmen as Indicated in the Latin Writers; with a Discussion of the Words *libertus* and *libertinus*" ('04, to be publ.).
53. Mood, J. R., "Some Peculiar Usages of the Latin Verb *venire*" ('04, to be publ.).
54. Raney, M. L., "The Case-Regimen of the Verbs of Hearing in Classical Greek from Homer to Demosthenes" ('04, to be publ.).
55. Shear, T. L., "The Influence of Plato on St. Basil" ('04, to be publ.).
56. Hope, E. W., "The Language of Parody: A Study in the Diction of Aristophanes" ('05, to be publ.).
57. Leutner, W. G., "The Article in Theocritus" ('05, to be publ.).

Digitized by Google

58. McWhorter, A. W., "The Effect of Person on Mood: A Study Based on the Ambiguous Form of Question of the τί ποιήσω; Type in Aeschylus, Sophocles, and Euripides" ('05, to be publ.).
59. Wise, B. A., "The Influence of Statius upon Chaucer" ('05, to be publ.).

Leland Stanford Jr. University—

60. Elmore, J., "The Syntax of Certain Latin Verbs of Desire in the Literature of the Republic" (publ. Berlin, L. Simion, '01).

New York University—

61. Fisher, W. W., "A Comparison of the Leading God-Ideas of Aeschylus and Sophocles" ('00, privately printed).
62. Lumley, Eleanor P., "On Plautus and Ben Jonson" ('00, privately printed).
63. Kupfer, Lillian, "Greek Foreshadowings of Modern Metaphysical and Epistemological Thought" ('01, privately printed).
64. Melville, J., "On the Roman Laws *de ambitu*" ('01).
65. Bostroem, E., "De Graecis verbis apud Plautum inventis" ('02, privately printed).
66. Gottlieb, J., "On the Problem of Cicero's *De inventione* and the *Ars ad Herennium*" ('04, to be publ.).
67. Senftner, A. on the same subject, ('04, to be publ.).
68. Daniells, E. D., "Epic Art and Poetical Language in Statius" ('05, to be publ.).
69. Delamarre, L., "Tacite et la littérature française" ('05, to be publ.).

Princeton University—

70. Robinson, C. A., "The Figures and Tropes in Isaeus" ('01, privately printed).

University of Chicago—

71. Harris, Mary Belle, "The Lyric of Kalidasa; its Form and Subject-Matter" ('00, to be publ.).
72. Schlicher, J. J., "The Origin of Rhythmical Verse in Late Latin" ('00, privately printed).
73. Comparette, Thomas Louis, "The Inscriptional Hexameters" ('01, to be publ.).
74. Millerd, Clara, "Aristotle's Conception of Pre-Socratic Philosophy" ('01, to be publ.).
75. Owen, William Bishop, "The Customs and Laws of Naturalization at Athens" ('01, to be publ.).
76. Tibbetts, William Frank, "The Indicative Indirect Question in Latin" ('01, to be publ.).
77. Bechtel, E. A., "*Sanctae Silviae Peregrinatio:* The Text and a Study of the Latinity" (publ. *Univ. of Chic. Stud. in Class. Phil.* IV, '02).

Digitized by Google

78. Hellems, F. B. R., "*Lex de Imperio Vespasiani:* A Consideration of Some of the Constitutional Aspects of the Principate at Rome" (publ. Chicago, Scott, Foresman & Co., '02).
79. Sturtevant, E. H., "Contraction in the Case Forms of the Latin *io-* and *ia-* Stems, and of *deus*, *is*, and *idem*" (publ. Chicago, Scott, Foresman & Co., '02).
80. Swearingen, George Crawford, "A Study in the Manuscripts of Horace" ('02, to be publ.).
81. Shipley, F. W., "A Palaeographical Study of an Unused MS of Livy, Cod. Regin. 762" (publ. *Am. Journ. Arch.* VII, '03).
82. Flickinger, R. C., "Plutarch as a Source of Information on the Greek Theater" (publ. Univ. of Chic. Press, '04.).
83. Frank, T., "The Attraction of Mood in Early Latin" (privately printed, '04).
84. Kellermann, Ivy, "On the Syntax of Some Prepositions in the Greek Dialects" ('04, privately printed).
85. Paschal, G. W., "A Study of Quintus of Smyrna" (publ. Univ. of Chic. Press, '04).
86. Robinson, D. M., "Ancient Sinope: An Historical Account, with An Appendix of Sinopean Inscriptions and a Prosopographia Sinopensis" ('04, publ. *Am. Journ. Arch* IX, '05).
87. Bondurant, Bernard Camillus, "Decimus Brutus" ('05, to be publ.).
88. Bonner, R. J., "Evidence in Athenian Courts" (publ. Univ. of Chic. Press, '05).
89. Dignan, F. W., "The Idle Actor in Aeschylus (publ. Univ. of Chic. Press, '05).
90. Gordis, W. S., "The Estimates of Moral Values Expressed in Cicero's Letters" (publ. Univ. of Chic. Press, '05).
91. Gunnerson, W. C., "The History of *ν*-Stems in Greek" (publ. Univ. of Chic. Press, '05).
92. Kennedy, Mary Jackson, "Characterization in Tacitus and Ammianus" ('05, to be publ.).
93. Misener, Geneva, "The Particle γάρ in Greek" (privately printed, '05).
94. Peaks, Mary B., "The General Civil and Military Administration of Noricum and Raetia" ('05, to be publ.).
95. Ransom, Caroline L., "Studies in Ancient Furniture: Couches and Beds of the Greeks, Etruscans, and Romans" (publ. Univ. of Chic. Press, '05).
96. Van Hook, LaR., "The Metaphorical Terminology of Greek Rhetoric and Literary Criticism" (publ. Univ. of Chic. Press, '05).

University of Cincinnati—

97. Bishop, J. R., "Prolepsis in the Attic Orators" ('03).
98. King, F. A., "Ποικίλα in Plato" ('04).

Digitized by Google

University of Colorado—

99. Derham, M. G., "Signa and Less Usual Cognomina in Latin Inscriptions" ('04, to be publ.).

University of Michigan—

100. Elden, W. S., "The Conditional Period in the Writings of Q. Horatius Flaccus" ('00, privately printed).
101. Jeffers, S. A., "The Philosophical Vocabulary of Lucretius" ('00, soon to be publ.).
102. Meader, C. L., "A Semasiological Study of the Pronouns *hic* and *iste*" (publ. in *The Latin Pronouns is, hic, ille, ipse*, New York, Macmillan Co., '01).
103. Hadzsits, G. D., "A Study of Greek Ethics in the Second Century of the Christian Era: Plutarch" (publ. Univ. of Cincin. Press, '02).
104. Hadzsits, W. D., "The Apotheosis of the Roman Emperors" ('02, to be publ.).
105. Swan, F. T., "The Adjectives Used as Substantives by Lucretius" ('03, to be publ.).
106. Allen, G. H., "Centurions as Substitute Commanders" (publ. *Univ. of Mich. Stud.*, Hum. Ser., Vol. I. 333–82).
107. Drake, J. H., "The Principales of the Early Empire" (publ. *Univ. of Mich. Stud.*, Hum. Ser., Vol. I. 261–332).
108. Stuart, D. R., "The Attitude of Dio Cassius toward Epigraphic Sources" (publ. *Univ. of Mich. Stud.*, Hum. Ser., Vol. I. 101–47).
109. Armstrong, H. H., "The Autobiographical Element in Latin Inscriptions" ('05, to be publ.).

University of Minnesota—

110. Lantz, C., "Development of Plot and Character in the Plays of Terence" ('03).

University of Pennsylvania—

111. Byrne, L., "Seneca's Philosophy of Life: His Tragedies Compared with His Prose" ('01, privately printed).
112. Vlachos, N. P., "The Subject of Sophocles' *Antigone*" ('01, privately printed).
113. Kent, R. G., "A History of Thessaly from the Earliest Historical Times to the Accession of Philip V of Macedonia, or from about 600 to 220 B. C." ('03, privately printed).
114. Lowther, H. S., "The Syntax of Martial" ('04, to be privately printed).
115. Meeter, Henrietta J., "The Artists of Pergamus" ('04).
116. Mendelsohn, C. J., "The Name-Play in Plautus" ('04, to be publ. in *Penn. Stud. in Class. Phil.*).
117. Downer, J. W., "Figurative Language in the *Satires* of Petronius" ('05).

University of Virginia—

118. Long, C. M., "Indicative Apodoses with Subjunctive Protases in the Unreal Conditional Sentences of Livy and Tacitus" (01, privately printed).

Digitized by Google

119. McCartney, T. B., "On Pronouns in *oratio obliqua* and Kindred Constructions" ('02, privately printed).
120. Sears, O. B., "On Latin Conditional Sentences of Unreality in Indirect Discourse Proper" ('02, privately printed).

University of Wisconsin—

121. Showerman, G., "The Great Mother of the Gods" (publ. *Univ. of Wis. Bul.*, '01).
122. Pitman, Annie M., "The Treatment of Nature in the Poetry of the Roman Empire during the Augustan Age" ('03, to be publ. in *Univ. of Wis. Bull.*).
123. McClernan, Marie, "The Periphrases in Thucydides" ('04, to be publ. in *Univ. of Wis. Bull.*).
124. O'Connor, C. J., "The Graecostasis of the Roman Forum and its Vicinity" (publ. in *Univ. of Wis. Bull.*, '04).
125. Smiley, C. N., "*Latinitas:* Concerning the Stoic Theory of Style" ('05, to be publ. in *Univ. of Wis. Bull.*).

Yale University—

126. Hume, R. E., "A Translation of the Principal Upanishads" ('01).
127. Barbour, Amy L., "Tryphiodorus: His Relation to other Epics in Form and Vocabulary" ('02).
128. Brubacher, A. R., "Parataxis in Herodotus" ('02).
129. Root, R. K., "Classical Mythology in Shakespeare" ('02, publ.).
130. Abbe, Elizabeth F., "Entrances in Greek Tragedy" ('03).
131. Brown, L. D., "A Study of the Case Construction of Words of Time" ('03, publ.).
132. Bunnell, F. S., "Notes on the Vocabulary of Apollonius Rhodius as Compared with That of Homer" ('03).
133. Clark, C. U., "The Text Tradition of Ammianus Marcellinus" ('03, publ.).
134. Sledd, A., "Sentence Connection in the Letters of Pliny" ('03).
135. Wright, H. B., "A Historical and Critical Study of the Literary Evidence for the Battle of Plataea" ('03, publ.).
136. Beggs, Gertrude H., "The Adnominal Genitive in Lysias" ('04).
137. Weller, C. H., "The Pre-Periclean Propylon on the Acropolis at Athens" ('04, publ.).
138. Welles, Mary C., "The Appropriation and Latent Criticism of Herodotus in Thucydides" ('04).
139. Wetmore, M. N., "The Plan and Scope of a Vergil Lexicon with Specimen Articles" ('04).
140. Bassett, S. E., "The Bucolic Diaeresis in Homer" ('05).

Digitized by Google

Book Reviews

The Religion of Numa and Other Essays on the Religion of Ancient Rome. By JESSE BENEDICT CARTER. New York: The Macmillan Co., 1906. Pp. viii+189. $1.00.

In the five essays on (1) "The Religion of Numa," (2) "The Reorganization of Servius," (3) "The Coming of the Sibyl," (4) "The Decline of Faith," and (5) "The Augustan Renaissance," Professor Carter "tries to tell the story of the religious life of the Romans from the time when their history begins for us until the close of the reign of Augustus." He draws both inspiration and material largely from Wissowa, to whom he confesses himself "almost inestimably indebted;" and his work may best be described as an amplification, not without more originality and independence than the author's modest disclaimer might lead us to believe, of that distinguished scholar's historical outline of Roman religion in his *Religion und Kultus der Römer* (Part I). It will consequently be of greatest interest and profit to those who have already approached the subject through Wissowa or his pupil Aust (*Religion der Römer*, 1899). That it will appeal mainly to an audience of specialists is no fault of the author; only students of the classics, ancient history, and religion are prepared to receive the word of Roman religion.

The virtues of Professor Carter's book are admirable clearness and soberness of presentation, and a degree of scholarship which does honor to himself and his master; and it is none the worse for an occasional bubble of humor which rises from the depths and bursts on the sea of facts. As a detail of method, his relegation of references to the index, where they find place after the appropriate word, is especially commendable in a work of this kind.

One or two details may be noted. The old confusion of the Regia with the Domus Publica as the residence of the Pontifex Maximus is continued (p. 177; see Platner, *Topography and Monuments*, for references). It seems hardly credible that the altar in the niche before the temple of Divus Julius was walled in by the Christians for the sole motive of removing an eyesore (p. 173); a structural motive would be more natural; why so much trouble to cover up that which might be removed with comparative ease? It seems to us, too, that Professor Carter, following the fashion, places too much emphasis upon the "moral purpose" of the Augustan poets (pp. 151 ff.). To insist too much on the made-to-order quality of Augustan poetry is to discredit its art. As to moral *effect*, no one would question the assertion that the *Aeneid* exercised a powerful influence; but the statement that the *Georgics*, those "glowing pictures of farm life, did quite as much to carry out the emperor's plans as the *Aeneid* later," is

Digitized by Google

hardly to be taken seriously by those who have even a superficial acquaintance with the conditions upon which agriculture is based.

In two respects Professor Carter's book is defective. If he is not scant in his treatment of the oriental religions, he is at least unsympathetic. His characterization of them as superstitions, qualified though it is, leaves something of a false impression. Here again he is following the fashion. But there was another side to these religions, and we are much more inclined to agree with Renan that they had "something deeper in them than those of Greece and Rome; they addressed themselves more fully to the religious sentiment." In spite of their theatrical nature and the abuses with which they are charged, there was something warmly human in them by reason of which they contributed toward making straight the way of Christianity. There is less excuse for the omission of a more intimate account of the private side of Roman religion, for it was this which was after all the real religion of the Roman people. By neglecting these two aspects of the subject, the author has come short of investing his work with the full human interest of which it is capable. It might better be called "Essays on the *State* Religion of Ancient Rome." With all its clearness and excellence of presentation, it leaves the reader cold.

None of these defects, however, is such as seriously to impair the work as a whole; and those who wish a straightforward and useful account of a subject which is somewhat hard to get at will do well to avail themselves of this series of essays.

GRANT SHOWERMAN

UNIVERSITY OF WISCONSIN

An Elementary Greek Grammar for Schools. Part I: Accidence. Part II: Syntax. By JOHN THOMPSON. London: John Murray, 1905. Pp. xii+152, x+58. 3*s*.

This new grammar, published in conservative England, is the only elementary Greek grammar in the English language that consistently aims at being up to date. The principles and methods of the new school of philology have been followed in the main. While even the proper pronunciation of ζ, θ, φ, and χ is insisted upon, we are surprised to find the erroneous ῥῥ laid down as law (p. 4), though the author always writes the correct ρρ. It must have required no little courage in the author to forsake the traditional order of cases in the paradigms and follow the logical sequence N., V., A., G., D. But the usefulness of his paradigms is greatly impaired by misleading divisions which should represent stem and ending, but do not; e. g., πολίτ-αις, μέλ-αιναν, π-άντες, χαρί-εντος.

The laws of accent and phonetic change are hidden away in appendices Only rarely is any reference made to them, as if such side-lights might confuse rather than enlighten the elementary student; e. g., θρίξ is said to have two stems, θρῖκ- and τρῖχ-; deaspiration is not mentioned, save in the appendix; neither is the law of dropping a dental mute before σ; as a result, φῶς, φωτός, etc., must

Digitized by Google

be classed, unfortunately, as "mixed stems." The effort to keep within the bounds of a strictly elementary book has generally restrained the author from recognizing *ϝ* or *ϊ* in the formation of words or inflection. The result has tended rather to confusion than to clearness in his treatment of stems in *ι* and *υ* and (apparent) diphthongs, and has left a host of "irregularities" unexplained. This shows itself most conspicuously in a long list of "Irregular Verbs," most of which are not in the least irregular.

The Syntax is the weaker portion of the book. Logical explanations of constructions are seldom given. It is mere phenomena of usage that are stated for the pupil to memorize and accept on faith. Those statements, however, have the conspicuous merit, as a rule, of being clear; the pupil will usually know at once what the author means to say. The only serious exception is found in the treatment of conditional sentences. Here Mr. Thompson has clung to the traditional treatment, and the schoolboy will scarcely guess from this grammar that the apodosis of a conditional sentence is an independent construction, but will be led to think that the form of this independent clause is in some way dependent upon the form of the subordinate clause that depends upon it.

Only rarely is a statement misleading, as e. g., when we are told that "impersonal verbs have no subject" (Part II, p. 2), or that *σ* between two vowels is "elided" (pp. 23, 41). Actual errors are rarer still; e. g., "Nouns in *-ίτης* are like *πολίτης*" (p. 13); but the vocative is not. "A substantive depending upon another substantive is *always* in the genitive" (Part II, p. 07). The typography is generally accurate, but not attractive. Misprints are few, but they do occur; e. g., *δεῖτα* for *δεῖται* (p. 98), *ᾔχω* (p. 23), *σαυτόν* for *σαυτόν* (Part II, p. 56).

W. M.

Greek Reader. Vol. I. Adapted, with English Notes, from von WILAMOWITZ-MOELLENDORFF'S *Griechisches Lesebuch.* By E. C. MARCHANT. Oxford: Clarendon Press, 1905. $0.50.

Mr. Marchant feels it necessary in his preface to insert a foil against criticism of the un-Attic Greek the *Reader* contains; but more than one reader of English publication has been open to the same criticism. We know that Krüger, long ago, spoke a word for Arrian in the preface to his edition of that author. Perhaps on this side of the water we do not so much need the semi-apology for Strabo and others. The *Anabasis* is everywhere used among us, and everywhere teachers feel that a fit substitute would be welcome. Good as this book is, it is not likely to oust our old friend, though it may be made use of here or there in the course.

It contains the well-known skit by Dio Chrysostom, "The Hunters;" Arrian's account of the battle between Alexander and Porus; a scrap of Strabo's description of Great Britain; Hiero's Galleon, by Moschion; and Thucydides' tale of Pausanias, and Themistocles, somewhat modified. This is the best selection that could have been made from the original list. The Gnomes, Maxims, etc.,

Digitized by Google

half a dozen pages of which precede the above, might better have given place to the Aesop which is not used. For instance, the sixth sentence is this: ἀγαθὸν οὐ τὸ μὴ ἀδικεῖν, ἀλλὰ τὸ μηδὲ ἐθέλειν. Perhaps a youngster might not be able to manipulate those negatives offhand so soon. But the book and its original preface say that it is for pupils who are just beginning to read. As classes go the book would fit in at about the third semester's work. There is no way, indeed, whereby selections can be graded in point of difficulty, and the puzzle of a first and second reader must ever remain. If one of those idle Athenians had prepared, and we had left to us, a couple of "Ἑλληνικὰ Ἀναγνώσματα [πρὸς χρῆσιν τῶν σχολείων]," half the woes of schoolboys and teachers would vanish.

There are twenty-five pages of notes to sixty of text. This makes us think well of the book. The editor says the notes are brief, and he might have added that they hit the mark with a fresh surprise which any boy can appreciate. For American use it is a drawback that the notes have no grammatical references, and syntax is scantily treated. There is no vocabulary, which is a notable lack in a first reader. It should be a "handy book," but can not be quite so if one must thumb a separate lexicon.

Nevertheless, the book, as it is, is well worth using with young classes, and its freshness, and total unlikeness to the humdrum of Xenophon, may offset its possible disadvantages. It is beautifully got up, and its editing what we expect from Mr. Marchant.

CHARLES M. MOSS

UNIVERSITY OF ILLINOIS

The Classics and Modern Training. By SIDNEY G. ASHMORE. New York: G. P. Putnam's Sons, 1905. $1.35.

Mr. Ashmore has succeeded in giving us an interesting book upon a subject which at first thought inevitably suggests old straw threshed over. In this little volume will be found, stated in a new way, part of the claim by which classical studies must stand or fall. The chapter on "Our Classical Inheritance" gives in detail or by suggestion the story of how the classics came to Europe and renewed a vanishing civilization. Pages 58 and 59 will give stimulus to Latin and Greek teachers, and friends of classical learning will be encouraged in the belief that it is one of the strongholds of our culture.

The question whether the work of textual criticism is worth the untiring effort which has been devoted to it, Mr. Ashmore answers without hesitation. Politian, Bentley, Scaliger, Hermann, and a host of others are rightly honored for having performed a peculiar service to the world—a service which constitutes no small part of what has been done in the last five hundred years to keep our western world out of the slough of so-called practical interests. The huge labor expended on the decipherment of manuscripts, and on the restoration and emendation of classical texts, has not been thrown away, like tread-mill work against the friction of the axle; the minds developed in just this effort have profoundly

Digitized by Google

influenced the thinking world of their time. Who shall say that just the incisive quality that they possessed could have been developed by any other process at hand? The obvious and unquestioned result of their labor is a classical literature cleverly restored from chaos to beautiful order; these are the men who have given Europe "the staple of its intellectual education."

But it is in the chapter on "Greek Tragedy and Comedy" that Mr. Ashmore proves himself the exemplar that vindicates his plea for classical culture as embodying "intrinsic beauty and artistic excellence." There have been a few times in the history of the world when κατὰ μοῖραν almost perfect dramatic literature has been born. Greece at the time of the Persian wars gave us Aeschylus, Sophocles, and Euripides; England, in a period of great national awakening, gave us Shakespeare.

A certain recrudescence of interest in the antiquities of Greece and Rome has come through the popularizing of archaeological knowledge, especially that pertaining to recent finds. Mr. Ashmore cleverly contrasts philology and archaeology as spheres of effort and sources of interest. Just now archaeology seems to have the more brilliant rôle.

Athens, "the eye of Greece, mother of arts and eloquence," must ever be the theme of the Hellenist and the Mecca of his travels. Mr. Ashmore's description of modern Athens will interest all students of the classics. A plea for the continuance of interest in the Olympic games and for Athens as their permanent location closes the volume.

J. Remsen Bishop

Eastern High School
Detroit

(The editors of the *Classical Journal* were requested by several persons interested in the first chapter of Mr. Ashmore's book ("A Plea for the Classics in Our Schools") to reprint this chapter in the *Journal*. This plan did not seem feasible, but at our request the publishers have issued the chapter separately at low price. Several hundred copies of it have been distributed among the classical teachers in Wisconsin and elsewhere. We wish to add to the above review a notice of the cogent plea for the classics which Mr. Ashmore makes in this essay. After pointing out the supreme importance of the study of language in education, in that such study develops concepts and teaches the child to bring them into relation, Mr. Ashmore discusses the relative value of the different languages in producing this result. English he places first; Latin, second. Leaving on one side the value of ancient literature and the detailed study of grammar as matters which do not directly concern the child, though they are of supreme importance in his later mental development, he points out "two qualities at least in which Latin surpasses other tongues as a desirable instrument in early training, viz., a greater proportion of words standing for concrete things and affording the best material for practice in forming concepts, and . . . . a ruling tendency to logical order in the arrangement of words in a sentence." The classical teacher does not need to be taught the importance of his subject, but the character of his teaching might often be improved by the careful study of the argument in this pamphlet.—Ed.)

Digitized by Google

Selections from Livy. Edited, with Notes and Introduction, by HARRY EDWIN BURTON. New York: American Book Co. Pp. 375. $1.50.

The special feature of this edition lies, not in its annotations—though these are creditable—but in presenting selections from no fewer than twenty of the extant books of Livy. The reviewer is in complete sympathy with the general idea of giving annotated selections in order that the college student may become acquainted with other portions of Livy than are represented in the stereotyped i, xxi, xxii. These three books themselves are only selections, and possess no special sanctity that should impose their less interesting chapters on an editor, or should exclude other selections that represent just as well, or better, the genius and versatility of the historian. Book i, it is true, forms a fairly complete whole, treated in a masterly way, but the student is ordinarily left without evidence, from the direct sources, of further changes that entered into the development of Rome as a world power. If Rome's real greatness is nowhere better exemplified than in the spirit of her men of the first half of the Republic—and this seems to be a reasonable contention—then judicious selections from Livy's history of that period are easily justified. Again, if one views the war with Hannibal in its whole aspect, books xxi and xxii do not give so satisfactory a knowledge of the memorable struggle as do selections from the whole period, showing Roman successes as well as defeats, the defection or capture of important cities, their recapture, the carrying of the war into Africa, the recall of Hannibal by his unsympathetic government, and his ultimate fate. So long as the larger units of Livy's work are thus kept in mind, the obvious danger of destroying unity by making selections may be happily averted. Professor Burton, however, does not always escape this danger, chiefly because he has attempted to represent every decade. The selections from the later books are more fragmentary than is necessary, and their appearance has caused some rather important omissions elsewhere. The selections from book i merely illustrate one side—the founding of Rome, the deification of Romulus, the fight of the Horatii and the Curiatii—without any account of the regal administrations. A judicious amount of this material would have given more significance to certain later selections, particularly from books ii and iii. Even the legendary side is not represented in the best way to secure student interest, if the exploits of Cocles, Scaevola, and Cincinnatus, or similar characteristic narratives, do not appear.

The selections which have been made are not always skilfully introduced or closed. To illustrate, the story of the Gallic invasion (book v. 35. 3–43. 5) begins with what is really a digression. A more natural beginning, in keeping with the spirit of the passage, is at v. 32. 6–33. 4. The lengthy digression should then, of course, be omitted, and there would follow no break even for the eye to detect between *auctoremque Clusium oppugnandi fuisse* and *Clusini novo bello exterriti* (35. 4). The second selection in book vii might better close at the end of chap. 33 than at the end of 31. Similarly, the close of the first selection

Digitized by Google

in book ix shows too plainly a desire to save space. The wisdom of including Livy's patriotic digression on the rise of the drama may be doubted, especially if it means later on the exclusion of his important account of the Fabian policy. In the third decade again the selections do not always seem well managed. There is no selection from book xxiii to prepare us for the fall of Capua in xxvi; something of Scipio's plan to carry the war into Africa would have fittingly introduced us to Hannibal's departure from Italy and the meeting with Scipio in Africa. One misses also xxviii. 12, as a desirable supplement to xxi. 4.

With reference to other points, it may be stated in fairness that good traditions for the most part have been followed in constituting the text. The form *secuntur* in ix. 17. 9; 18. 17 is surely an oversight in an edition in which critical readings are in no wise discussed. Misprints, however, occur but rarely. The notes in the main are clear, though the translations they contain are sometimes rather unusual; for example, "to have contributed myself a man's part to the record" (praef. 3). On *forte quaedam divinitus* (i. 4. 4) a philosophical discussion need hardly be suggested; *nautarum* (xxi. 28. 2) is given a forced interpretation in making it refer to the natives. Grammatical principles are usually cited in full and Livian usage has been very well brought out; but when a grammar has been cited, it seems an error to cite only Professor Lane's.

O. F. LONG

NORTHWESTERN UNIVERSITY

New Greek Prose Composition. By F. E. WOODRUFF. Boston: Sibley & Co., 1905. Pp. viii + 128. $0.90.

A revised edition of the book of 1891, substituting for the work based on *Anabasis* iii a set of lessons composed of separate sentences illustrating the essential syntactical usages more systematically. As Part i contains exercises based on *Anabasis* i and ii for use in connection with the daily reading, the book unites the two systems of instruction. It is a convenient little book for first- and second-year preparatory work.

A. G. L.

Digitized by Google

New Literature

BOOKS

CARTER, JESSE BENEDICT. The First Six Books of Virgil's Aeneid. With Introduction, Notes, and Vocabulary. New York: D. Appleton & Co., 1906. Abridged edition. $1.20.

The commentary has been considerably shortened. In other respects this edition is practically identical with the first one.

CHAMPAULT, PH. Phéniciens et Grecs en Italie d'après l'Odyssée: Etude géographique, historique, et sociale par une méthode nouvelle. Paris: Ernest Leroux. 1906. Fr. 6.

The daring thesis which Champault endeavors to establish in this work is that the land of the Phaeacians is to be identified with the island of Ischia off Cape Misenum, and that the Phaeacians were a Phoenician colony. He attempts a reconstruction of their political, commercial, and private life.

DE LA VILLE DE MIRMONT, H. Mythologie élémentaire des Grecs et des Romains. Paris: Hachette, 1905. Pp. 192. Fr. 1.50.

A brief manual of Greek and Roman mythology and religion, compactly arranged and appropriately illustrated.

FOWLER, H. W., AND FOWLER, F. G. The Works of Lucian Translated. Four volumes. Oxford: Clarendon Press, 1905. $4.

Complete with the exception of those pieces which are generally considered spurious. Among the latter is the *Ass*.

HENRY, ROBERT MITCHELL. Livy xxvi. Edited with Introduction, Notes, and Appendices. London: Edward Arnold, 1906. Pp. xxviii + 182; one map. *2s.6d.*

A carefully made edition, suitable for college students.

LESSING, CAR. Scriptorum historiae Augustae lexicon. Fasc. 8. Leipzig: 1905. Pp. 561–640.

Like its predecessors, this fascicle has been compiled with care and discrimination. It extends from *rescinderes* to the end of the letter *S*.

MARCHANT, E. C., AND UNDERHILL, G. E. Xenophon, Hellenica. Oxford: Clarendon Press: 1906. Pp. civ + 660. $1.90.

This is a reissue in one volume of the two parts previously published separately—the Text with Critical Apparatus by Marchant, the Commentary with Introduction by Underhill. It is the first volume of an edition of Xenophon's works.

MOORE, MABEL. Carthage of the Phoenicians, in the Light of Modern Excavations. London: W. Heinemann, 1905. Pp. x + 184. With 25 plates. 6*s* net.

Contains an account of the Greek, Roman, and Punic remains found by French explorers in three cemeteries of ancient Carthage.

RENZ, W. Alliterationen bei Tacitus. Aschaffenburg: Schippner, 1905. Progr. Pp. 40.

Renz follows the principles laid down by Wölfflin in his studies on alliteration. He considers only those cases where it is the initial letter that is repeated and where the two (or three) words showing alliteration have the same function in the sentence. He emphasizes the fact that Tacitus, prone as he was to alliteration in plain narration as well as in the more rhetorical parts of his works, deliberately avoided hackneyed alliterative combinations. Renz has evidently made his investigation independently, but many of his results have been anticipated by Bötticher (Berlin, 1884) and Andresen (*Berl. Phil. Woch.* 1881. 285–91).

SHUCKBURGH, E. S. Greece: From the the Coming of the Hellenes to A. D. 14. New York: G. P. Putnam's Sons, 1906. Pp. xix + 416. $1.50.

One of the "Story of the Nations" series. Stress is laid upon the political, intellectual, and artistic achievements of the Greeks rather than upon the history of military operations.

Digitized by Google

VESSERAU, J. Aetna, texte Latin, publié avec traduction et commentaire. Paris: Fontemoing, 1905. Pp. li + 104. Fr. 4.

Based for the most part on the editions of Sudhaus and Ellis, but not infrequently showing independence of judgment. On what seems to be insufficient evidence, Vesserau returns to the old theory that the poem was one of Virgil's early productions.

GOODWIN, WILLIAM WATSON. Demosthenes against Midias. With Critical and Explanatory Notes and an Appendix. Cambridge: University Press New York: The Macmillan Co., 1906. Pp. viii + 188. $2.25.

An excellent textbook. The notes show a commendable compactness; they explain and do not encumber the text. In grammatical matters the editor has attempted to give such help as students might need for a full understanding of the text without using the oration to teach Greek syntax.

ARTICLES

COLE, CHARLES N. Quintilian's Quotations from the Latin Poets. *Classical Reveiw* XX (1906). 47–51.

The investigation reveals a considerable number of instances in which there is discrepancy between the text of Quintilian's quotation and the best MS tradition of the author from whom the quotation is taken. The writer concludes that Quintilian not infrequently quoted from memory, and that the readings of his versions should be treated with great caution by text-critics.

DESSAU H. Livius and Augustus. *Hermes* XLI (1906). 142–51.

Deals with with the account given by Livy (iv. 20) of the dedication of *spolia opima* in the temple of Jupiter Feretrius, 317 A. U. C. In his first statement of the case Livy follows the annalists who are agreed that the spoils were dedicated by A. Cornelius Cossus, *tribunus militum*. Subsequently, however, he says that this account can not be correct because he had heard Augustus himself say that he had read an inscription on the linen corslet, one of the objects dedicated, in which Cossus was referred to as *consul*. Dessau's theory is that Augustus, for political reasons, made the communication to Livy in order to establish the principle that only one holding an independent command could dedicate *spolia opima*. Whether Augustus had ever really seen such an inscription is, Dessau thinks, a matter that is open to question.

HALE, W. G. Catullus Once More. *Classical Review* XX (1906). 160–64.

A restatement of the claims of R to a primary position among the MSS of Catullus. Both internal and external evidence points to its being of the same general age with O and G.

HUELSEN, CH. Die Ausgrabungen auf dem Forum Romanum, 1902–1904 (mit Taf. I–IV). *Römische Mitteilungen* XX (1905). 1–119.

In this article Huelsen continues the report of the excavations in the Forum which he began in the same periodical XVII (1902). 1–97. The review covers the period from the spring of 1902 to the end of 1904, and is a contribution of great value to the literature of the subject.

KELLER, O. Zur Ueberlieferungsgeschichte des Horaz. *Rheinisches Museum* LXI (1906). 78–90.

A spirited reply to the article on the same subject by Vollmer in *Philologus*, Supplementband X. 2. Keller defends his classification of the MSS into three groups, and maintains that the division into two families advocated by Vollmer is based on a complex of flimsy hypotheses. A detailed criticism of Vollmer's treatment of the famous passage *Serm.* i. 6. 126 is given.

LEFORT, TH. Notes sur le culte d'Asklépios: Nature de l'incubation dans ce culte. *Musée Belge* X (1906). 21–37.

Beginning with a criticism of Deubner's work, *De incubatione capita quattuor* (Leipzig: Teubner, 1900), Lefort maintains that in the fifth and fourth centuries B. C. patients used to sleep in the temple of Asklepios, not simply because they thought that a dream would be sent to them in which they would be told by what means or remedies they could free themselves from disease, but because they believed that they would be miraculously cured by the healing powers of the god acting directly upon them.

VAN BUREN, ALBERT W. The Temples of Castor and of Concord in the Roman Forum. *Classical Review* XX (1906). 77–84. 5 drawings; *ibid.*, 184.

Gives the ground-plans of these two temples in the different periods of their history. The article sets forth the results of investigations made in the autumn of 1905.

Digitized by Google

General Index

PAGE

Abbott, F. F., Review of Olcott, Thesaurus linguae Latinae epigraphicae . 208
Ablative, Separative, Sociative, and Locative Powers of 16
With Meaning of "In Accordance with" 12, 13, 146
Aeschylus, Prometheus 860 . . . . . 226, 229
Alesia, View of 142
American Doctoral Dissertations 211, 233
Philological Association 85
School at Athens 24,232
School in Rome 121, 230, 232
Archaeological Institute of America 85
Ariovistus before His Interview with Caesar, The Movements of . . . 213
Bechtel, E. A., Review of Robinson, Selections from Roman Law . . 93
Bill, C. P., Review of Rouse's edition of Arnold, On Translating Homer . 167
Bishop, J. Remsen, Review of Ashmore, The Classics and Modern Training . 243
Bonner, Campbell, Review of: Harry, Aeschylus, Prometheus . . 124, 229
Croiset (Heffelbower), History of Greek Literature 30
Bonner, Robert J., Rapuit, Virgil, Aeneid i. 176 49
Book Reviews:
Abbott, Mather A., A First Latin Writer 60
Ashmore, Sidney G., The Classics and Modern Training 243
Bates, William N., Euripides, Iphigenia in Tauris 87
Benner, A. R., Selections from Homer's Iliad 91
Bennett, Charles E., Preparatory Latin Writer 61
Bennett, Charles E., Virgil, Aeneid i–vi 206
Blass, F., Die Interpolationen in der Odyssee 58
Burton, Harry Edwin, Selections from Livy 245
Butcher, S. H., Harvard Lectures on Greek Subjects 205
Carter, Jesse B., The Religion of Numa 240
Croiset, Alfred and Maurice, History of Greek Literature (Heffelbower) . 30
Daniell, M. G., and *Brown, S. L.*, New Latin Composition. 204
Dill, Samuel, Roman Society from Nero to Marcus Aurelius 90
D'Ooge, B. L., Latin Composition for Secondary Schools 27
Dotey, A. I., Latin Exercise Book 62
Dougan, T. W., M. Tulli Ciceronis Tusculanae Disputationes . . . 126
Drew, W. P., The Gospel of Mark 161
Earle, M. L., The Medea of Euripides 165
Fowler, H. N., A History of Ancient Greek Literature 207
Furtwängler, A., and *Urlichs, H. L.*, Denkmäler griechischer und römischer Sculptur 163
Gulick, C. B., The Life of the Ancient Greeks 55
Harris, Ella I., The Tragedies of Seneca 57
Harry, J. E., Aeschylus, Prometheus 124

Digitized by Google

Heffelbower, see *Croiset*.
Johnston, H. W., The Private Life of the Romans 28
Laing, G. J., Selections from Ovid 164
Lamberton, W. A., Thucydides ii, iii 203
Lease, Emory B., Livy i, xxi, xxii 56
Marchant, E. C., Greek Reader 242
Merrill, W. A., Latin Hymns 123
Mustard, Wilfred P., Classical Echoes in Tennyson 25
Olcott, George N., Thesaurus linguae Latinae epigraphicae 208
Pearson, H. C., Essentials of Latin for Beginners 59
Ransom, Caroline L., Studies in Ancient Furniture 160
Robinson, James J., Selections from Roman Law 93
Rouse, W. H. D., Mathew Arnold, On Translating Homer 167
Smith, C. F., Xenophon, Anabasis i–iv 89
Thompson, John, An Elementary Greek Grammar for Schools 241
Weir, Irene, The Greek Painter's Art 94
West, W. M., The Ancient World 127
Woodruff, F. E., New Greek Prose Composition 246
Wyse, William, The Speeches of Isaeus 92
Brief Study of Some of Caesar's Ablatives 146
Broader Outlook for Students of Cicero 221
BUCK, C. D., The General Linguistic Conditions in Ancient Italy and Greece 99
Caesar, Recent Literature 131
A Brief Study of Some Ablatives in 146
CALL, LEONA A., Review of Benner, Selections from Homer's Iliad . . 91
Captivi of Plautus, Presentation of 51
Catholic Institutions, The Study of Latin in 158
Cicero, Broader Outlook in the Study of 221
Classical Association of England and Wales 121
Middle West and South 1, 5, 67, 129, 157, 209
New England 121, 230
New York 121
Classical Conference, Michigan Schoolmasters' Club 159
National Educational Association 22
Southern California 202
State Teachers' Meetings 65, 120
Classical Journal 3
Classical Seminars 231
COLE, CHARLES N., Review of Laing, Selections from Ovid 164
CORRESPONDENCE 197
Delphic Oracle 37
DENNISON, WALTER, Recent Caesar Literature 131
Review of Bennett, Virgil, Aeneid i–vi 206
DISCUSSIONS:
The Meaning of δέξεται, Aeschylus, Prometheus 860 . . . . 226, 229
Xenophon, Anabasis i. 7. 5 . . . . . 224, 225
D'OOGE, M. L., Review of Bates, Euripides, Iphigenia in Tauris . . . 87
Early Legends and Recent Discoveries 78

Digitized by Google

EDITORIALS:
American Doctoral Dissertations (1900–1905) 211
The Classical Association of the Middle West and South 1
The Classical Journal 3
M. Ingres on the Value of Classical Studies 35
"Old Greek" 66
The Present Status of the Association (February, 1906) 67
President James's Inaugural Address 33
The Second Meeting of the Association 129
The Spirit of Research 97
The St. Louis Meeting 209
The State Teachers' Meetings 65
Experiment in the Teaching of First- and Second-Year Latin 7
FAIRBANKS, ARTHUR, Herodotus and the Oracle at Delphi 37
Review of: Ransom, Studies in Ancient Furniture 160
Weir, The Greek Painter's Art 94
First-Year Latin 7, 69, 199
FITZPATRICK, MARY R., Review of Daniell and Brown, New Latin Composition 204
General Linguistic Conditions in Ancient Italy and Greece 99
HALE, W. G., An Experiment in the Teaching of First- and Second-Year Latin 7
HARRY, J. E., The Meaning of δέξεται, Aeschylus, Prometheus 860 . . . 226
Herodotus and the Oracle at Delphi 37
JOHNSTON, H. W., Sanity in First-Year Latin 69
LAIRD, A. G., The Oracle in Herodotus v. 79 20
Xenophon, Anabasis i. 7. 5 224
Review of: Blass, Die Interpolationen in der Odyssee 58
Woodruff, New Greek Prose Composition 246
Wyse, The Speeches of Isaeus 92
"Latin Commencement" at the South Omaha High School 52
LEASE, EMORY B., Correspondence 197
Livy xxi. 18. 1 19
LONG, O. F., Review of Burton, Selections from Livy 245
MAIN, J. H. T., Review of Smith, Anabasis i–iv 89
MANLY, W. G., Review of Gulick, The Life of the Ancient Greeks . . . 55
MEADER, CLARENCE L., Review of Bennett, Preparatory Latin Writer . 61
MILLER, F. J., Review of: Dill, Roman Society from Nero to Marcus Aurelius 90
Harris, The Tragedies of Seneca 57
MILLER, WALTER, Review of: Drew, Gospel of Mark 161
Merrill, Latin Hymns 123
Mustard, Classical Echoes in Tennyson 25
Thompson, An Elementary Greek Grammar for Schools 241
MOSS, CHARLES M., Review of Marchant, Greek Reader 242
Movements of Ariovistus before His Interview with Caesar 213
NELSON, J. RALEIGH, Review of Dotey, Latin Exercise Book 62
NEWCOMER, CHARLES B., Review of Earle, The Medea of Euripides . . 165
NEW LITERATURE 31, 63, 95, 168, 247
NOTES:
The Chronology of Livy 155

Digitized by Google

The Oracle in Herodotus v. 79 20
Rapuit in Virgil, Aeneid i. 176 49
The Source of the Error in Livy xxi. 18. 1 19
Xenophon, Anabasis i. 7. 5. . . . . 155, 224, 225
Philological Association of the Pacific Coast 85
Philology and Classical Philology 169
PICKARD, JOHN, Review of Furtwängler and Urlichs, Denkmäler griechischer und römischer Sculptur 163
PLATNER, SAMUEL BALL, Early Legends and Recent Discoveries . . 78
POTTER, FRANKLIN H., A Recent Beginner's Book 151
Princeton University, Preceptorial System of 84, 209
Recent Beginner's Book 151
Recent Caesar Literature 131
REPORTS FROM THE CLASSICAL FIELD . . . 21, 51, 84, 120, 157, 199, 230
REVIEWS: see BOOK REVIEWS
Roman Cena at Lewis Institute 200
SANDERS, HENRY A., The Chronology of Livy 155
The Source of the Error in Livy xxi. 18. 1 19
Review of: Dougan, M. Tulli Ciceronis Tusculanae Disputationes . . 126
Lease, Livy i, xxi, xxii 56, 198
Sanity in First-Year Latin 69
SCHLICHER, J. J., Review of; Abbott, First Latin Writer 60
D'Ooge, Latin Composition for Secondary Schools 27
Pearson, Essentials of Latin for Beginners 59
Second-Year Latin 11, 138
Secondary Schools, Status of Classical Studies in 111
SHEFFIELD, J. H., A Brief Study of Some of Caesar's Ablatives . . . 146
SHIPLEY, F. W., Review of Johnston, The Private Life of the Romans . 28
SHOREY, PAUL, Philology and Classical Philology 169
Xenophon, Anabasis i. 7. 5 155
SHOWERMAN, GRANT, Review of: Butcher, Harvard Lectures on Greek Subjects 205
Carter, The Religion of Numa 240
SMALLEY, FRANK, Status of Classical Studies in Secondary Schools . . 111
SMITH, C. F., Review of Lamberton, Thucydides ii and iii . . . 203
Status of Classical Studies in Secondary Schools 111
STUART, D. R., Review of West, Ancient World 127
Subjunctive, Principal Uses of, tabulated 14
SUPER, CHARLES W., Xenophon, Anabasis i. 7. 5 225
Syracuse University, Statistics of Courses in 113
Tennessee Philological Association 85
Virgil, Aeneid i. 176 49
Vocabulary, Forms, and Syntax in First-Year Latin 199
WALKER, A. T., The Movements of Ariovistus before His Interview with Caesar 213
The First Meeting of the Association 5
WESTERMANN, W. L., Review of Fowler, A History of Ancient Greek Literature 207
Xenophon, Anabasis i. 7. 5 . . . . . 155, 224, 225
YOUNGLOVE, EMMA, A Broader Outlook for Students of Cicero . . . 221

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

JUN 14 1907
MAY 5 1909
NOV 4 1910
AUG 17 1944

Digitized by Google

3 2044 098 627 946

Digitized by Google